

*Short Talks  
on  
Character  
Building*



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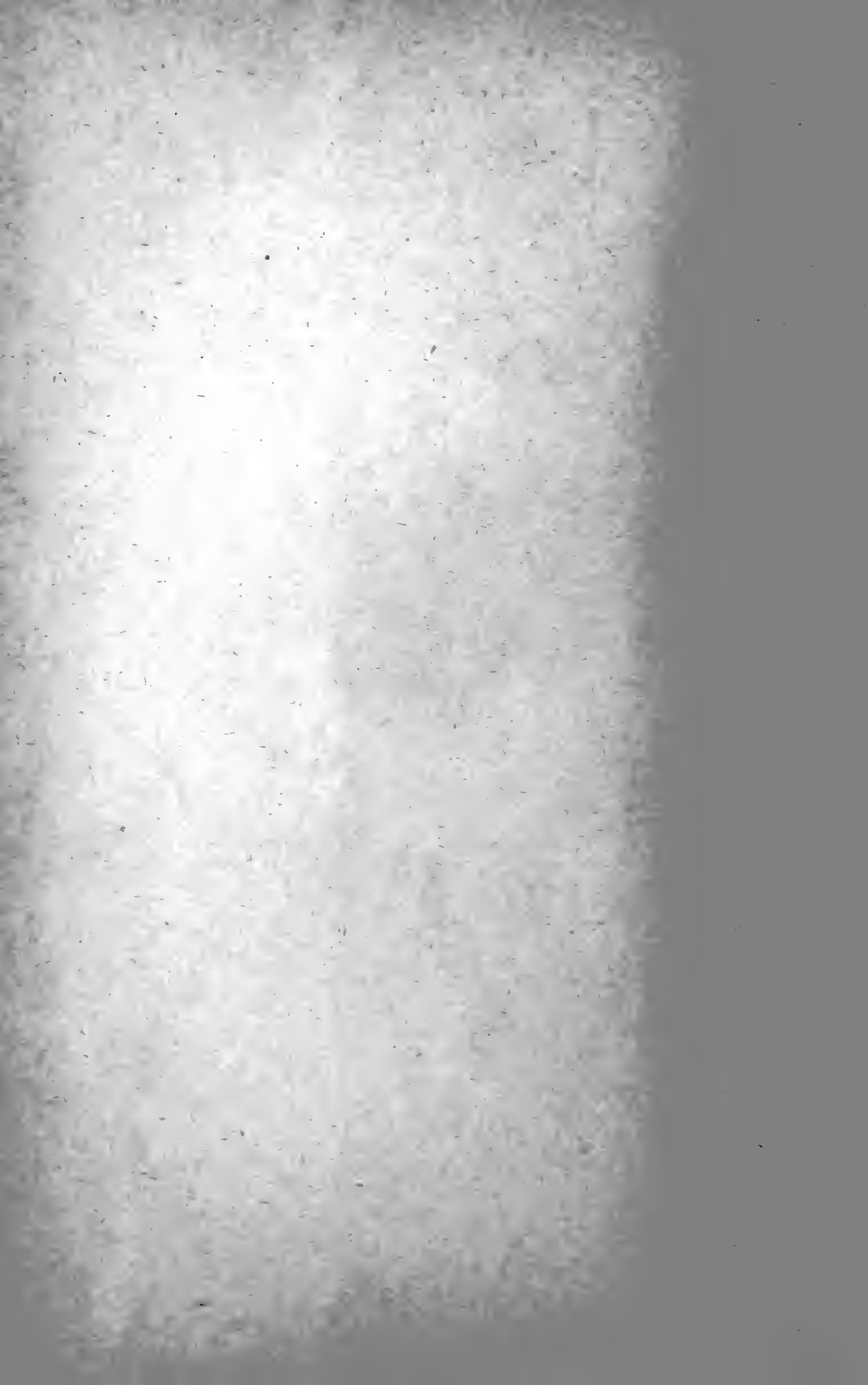




















*G. L. Howerton,*



# SHORT TALKS

ON

## CHARACTER BUILDING.

✓  
BY

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NEW YORK:  
FOWLER & WELLS COMPANY,

27 EAST 21ST STREET.

1892.

MAY 22 1892  
21261X'



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MS. Mar. 1, '12

### DEDICATION.

Mother, Father, Teacher, and Student, are interested in CHARACTER BUILDING. To the student, who is striving with self and desiring to be something in life; to the teacher, who is sowing the good seeds; to the mother, who is watering them with her tears; to the father, who is watching with prayerful interest the result, this little book is lovingly dedicated by

THE AUTHOR.







## PREFACE.

“ Sow a Thought, reap an Idea; sow an Idea, reap a Word; sow a Word, reap an Act; sow an Act, reap a Habit; sow a Habit, reap a Destiny.”

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And look before you ere you leap,  
For as you sow y' are like to reap.

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—*Butler.*

Whatsoever a man soweth (of) that shall he also reap.

—*Bible.*







## TO THE READER.

THIS little book is not offered to you as a "literary" production. It contains some thoughts hastily thrown together between pressing duties; therefore there has not been as much attention given to their expression as would otherwise. The language is simple and plain, and the book is written to be understood by those who are not educated.

The basis of the thoughts is that excellent system of Mental Philosophy known as Phrenology, yet there is no attempt made to teach that most interesting and useful science. But it is the hope of the Author that the reading of these pages may lead you to see a beauty in Phrenology, and to pursue it further. If you desire to give more attention to it, he commends to you those excellent authors to whom he is indebted for the basic ideas of much contained herein, viz: Spurzheim, Combe, the Fowlers, and Sizer, whose works are published by the publishers of this little volume.

You can not spend your time better than in the pursuit of Phrenology. Such study is the best way to obey that old saw, "Know Thyself;" and it will enable you, also, to know much of the other fellow. If you are a teacher, the value of the knowledge given by Phrenology is simply inestimable.

G. T. H.

*March, 1892.*







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## INTRODUCTORY.

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### CHARACTER—WHAT IS IT?

BELIEVING there is a deficiency in the courses of study of most of our colleges and schools, and that that shortage leaves young men and young women without the most valuable thing in this life, I have planned for a series of "talks" to you on such subjects as I think will help you over the difficulty which I have in mind. I, therefore, ask your attention in this "talk," to the subject of which I desire to speak in what follows. It is one in which each one of you is most intensely interested. I speak of a theme the highest, and noblest that can engage human thought about things in this life. I speak of that without which you can not be men and women. Character! What is it? I have seen young men leave home for college, pure, and, return in a few years polluted from head to foot; I have seen girls made worse by a year's attendance at some school. They came home thinking less of the old home and the old mother. Smarter girls, maybe, yet "faster" girls—girls that knew more of the world and its ways than their mothers. Boys leave home afraid to use "curse words," and return adepts in the art of swearing. Young men go away with reverence for God and sacred things, and return home with "free-thought" ideas, and full of infidelity that it takes years of contact with the world to rid them of. Is this building character? I think you will agree with me that there is a deficit somewhere, and I am sure I have found the place in the failure of our schools to produce noble character. Character should be placed above knowledge, above riches, above honor, above any



and all things earthly. What is character? Lend me your thoughts while we all think on this subject for a few minutes.

1. *Character is not an inheritance.*

Many things are handed down from father to son. Strength may be, mentality may be, predisposition to good or bad may be; but a full, well-rounded character can not be inherited. Qualities that will help or hinder in its formation may be inherited, but character never.

2. *Character can not be given by any one.*

Much as the father or mother on the death-bed might desire to hand over to a son or daughter a finished character, it can not be done. Much as teachers would like to give their pupils good character, they can not do it. It can not be given away or received as a present.

3. *Character is not what we think of ourselves.*

If it were, there would be many more perfect characters than there are. Many of us are something in our own estimation. Self is not often a good judge of self. We would often think less of ourselves if we saw ourselves as others do.

4. *Character is not what others think of us.*

Do not be deceived in this. Many men stand high in the estimation of the world and are without character. What others think of us is reputation, and is valuable, especially when founded on a good character; but do not take this for character.

Then, what is it? I answer, a structure built by our own hands. It is our own. We can claim it for our own work. If it is good, we can look to it with pride and satisfaction and say, see what I have builded. If it is bad, the ruin is our own individual work, and God will hold us responsible, not our teachers or our parents. Do you get this? "We are the architects of our own fortunes," and well it is so. Otherwise many a builder would be scolded. Yes, this grand and awful work of character building is in



your own hands, for yourself and not another. Will you build a magnificent structure of which you and your friends will some day be proud, or will you heap together an unsightly ruin that will bring only disappointment, regret and shame? Remember, *you* are the builder. You have a mind; it is your own, and each faculty of it is a workman in this business of character building, and you are responsible for the result. In your mind is the faculty of love for the opposite sex, and this is a workman; in your mind is the faculty, love of home, and this is a workman; love of country, patriotism, is at work; hope is trying to do her part; reverence is helping; worship is engaged. Will you direct these workmen so that you will have a beautiful house? Judgment must control. Study yourself, and learn to direct these workmen. But workmen must have material. Where is it? What is it? Here it is. Each thought, each emotion, each desire, each feeling, each word, each deed, is a stone in this building. If you want a strong, beautiful, useful, lasting house, look well to the material. See that nothing unsound goes into it, especially about the foundation. If you want character, guard the material. Watch your thoughts. These are the foundation of your building. Make them pure, clean, and right, and you have a good start. But, you say, Can I do this? Most certainly. You can make of yourself just what you want. Others may help or hinder, but with, or in spite of them, *you* can build. You can be your own master, and the man or woman who is, will never need or submit to any other.

Again, each word is a stone in this building. Can I not tell character from words? Do they not betray us? Do I not know the character of the man who is talking, though he is in the dark? Most certainly. Words build character. Keep them right, and you are on the highway to fine success in this building.

And last I mention deeds as stones in this building.



“Love not in word, but in deed.” Build not in words only, but with the solid rocks of work. Look well to your doings.

But now the question is, “Are you going to build?” Have you made up your minds to do this thing even now? This is the first step. No house was ever finished that was not begun in the determination of some mind to build. Let this, my dear young friends, be the thing that is settled now: “I will, by the help of my good friends, by the help of my teachers, by the help of my parents, by the help of my God, build a magnificent structure of which I and all my helpers will be proud.”



## I.—THE THREE FACTORS IN CHARACTER.

It is most true that we are the architects of our own characters. Let us not forget this. But, then, in a building there are other factors besides the architect. So in character. We build, but other things help or hinder.

The three grand factors in character to which I wish to call your attention are, (1) Birth, (2) Education, (3) Regeneration.

1. On the first of these much depends; so much that we dare not say how much; so much that the greatest investigator has not begun to make clear the height, the depth, the weight, the magnitude of birth.

Many turn from the subject as one shrouded in mystery, and one altogether beyond our reach. Many others seem to think it not one of the things which it is legitimate for men and women to study. But it surely is. God governs us, our birth, our generation, by laws; and it is our duty to study these laws and learn to obey them. Their violation brings punishment, and this punishment rests most heavily on those who in themselves are innocent. God does visit the iniquity of the father upon the children to the third and fourth generation. He always has, and always will. It must be so. This is not a world of chance. Causes produce effects. Effects do not happen so. All is order, law and perfect harmony.

By learning these laws of generation and birth men are enabled to improve, and do improve, all kinds of live stock. In fact, more study and attention are given to the mating and breeding of domestic animals than to man, the most perfect and valuable of all animals. This ought not to be. We are of "more value than many sparrows."



Man is worth more than horses, dogs and pigs, and should receive as much more attention, as he is more valuable.

Why not study human life from its beginning, and learn to make the most of it? It will be done. Heredity must engage the attention of thinking men and women. Such an all-important subject must be investigated. The more we study the drink habit, and try to rid ourselves of this awful curse of civilization, the more clearly do we see the mighty effects of heredity. So the W. C. T. U., and all the organizations laboring for the freedom of our rum-cursed citizenship, should learn and teach the laws of heredity. The more the doctors look into the causes of disease, the greater influence do they see exerted by pre-natal conditions and dispositions of parents. So the doctors must learn and teach heredity if they want to keep us well. The more the political economist studies government, and works for "the greatest good to the greatest number," the more does he see our governmental happiness depend on heredity. The real reformer must strike at the root, and study heredity. The educator worthy of the name is interested in heredity, and must learn something of its laws. But above all must the intelligent parent feel a deep interest in the laws of heredity. What a responsibility inheres in parentage! To give the world a son or daughter better than self, is to bless it. To leave behind a progeny less strong, hardy, enduring and powerful, physically and mentally, is to fail in duty.

God has put into our hands great powers and corresponding responsibilities in this thing. Will we not be wise, learn our duty and perform it? I must believe that right birth is the greatest earthly blessing. Human beings are born, not made. Let the boy have a right birth and *he* can do the rest. Let his birth be a curse instead of a blessing, and what can he do?

Pre-natal conditions, then, determine the powers, the limits, the earthly destiny. The fountain can not rise



above its source. "The reed shaken by the wind" can not be the hardy shrub, the shrub a giant tree. Powers are granted and conferred in generation and birth, not in education or evolution.

2. *Education is not understood.*

Intelligent people still believe that getting knowledge is the only process of education. In fact they believe that the knowledge got is education. They still speak of the qualifications of the teacher as "knowledge and the power to impart it." Intelligent parents do not look upon themselves and the associations and every-day environments of their children as educators. They depend almost wholly on the schools. And what shall we say of the schools? What do they know of human beings? They know science, language, mathematics, literature, music, art; but do they know children?

Education can not give, grant, bestow, or confer power. It can only develop, lead out what has been given in generation and birth; and not until educators fully comprehend this, and are able to know, when the child is presented for education, just what powers have been given in birth, will we have correct educational systems. At present we are a long way from perfection in this matter. Yet progress is making, and improvements are coming on apace. Educators are learning more about their pupils. As knowledge increases this must be so. Yet not until all teachers study and learn to understand Human Science—Physiology and Phrenology—can they really begin to comprehend the work to be done, the methods to be employed, the systems to be adopted. When Human Science is understood, education can do much, very much more than it can now for its pupils; but even then it can not make men men. It can only do what can be done with the material given.

3. *Regeneration is a fact*, whatever may be the teachings of churches and councils, founders of "churches,"



and leaders of the religious world. No fact is better attested. Thousands of witnesses all down the ages testify to the fact of a renewed, regenerated life—in other words, a New Life. This New Life means something, is a something. “It is more than life to live.” Life is more than the mere breath we draw. Life is a real, substantial thing, a real substance. How else could it be? When God gives Life He gives something. And the New Life received in regeneration is the gift of God. “He that believeth in the Son hath everlasting life.” “I give unto them eternal life.” It may be wonderful, and beyond our comprehension, that God would give the poor, weak, fallen, lost creature New Life, but this does not argue against it. Many things we do not understand, few things we do. We can comprehend this *giving* of a New Life as easily and as perfectly as we can the having of Life at all. Yet it seems that few of our divines understand sufficient of this to instruct us in the subject. They look for a New Life, but do not claim to have it here and now. They pray for life in “the world to come,” but ignore the having of a New Life now. They pray, “save us when we come to die,” but claim not salvation now.

The Bible truth, the scientific truth, of a New Life here and now would be worth more to fallen man. Let him know that he may have life, more life, life abundantly, a New Life, now in this present world, and he will seek it more earnestly, long for it with a far greater desire, depend on it more implicitly. Let fallen man know that he may have New Life put into him, that he may indeed become as the little child, and you offer him something of which he may take hold. And this is just what occurs in regeneration. The new birth gives a real, substantial entity, a New Life indeed. And this is the gift of God. “The gift of God is eternal Life, through our Lord Jesus Christ.” Somehow God comes down into us, and becomes a part of us, takes up his abode with us, gives us divine



life, immortal life, a New Life. Balzac says truly: "God is the Author; men are only players. These grand pieces which are played on earth have been composed in heaven." And Longfellow, "Life is the gift of God, and is divine."

Nothing short of this could do for man, for character, what regeneration does. It must be a something, an *entity*, which gets hold of fallen, lost, sinful, degraded, deserted man, that can make the rogue honest, the liar truthful, the drunkard sober, the scold gentle, the sinful pure.

Man's coming into possession of this New Life depends alone upon himself. God gives it; man receives it. In this process nothing can come between man and God. Nothing can make man take the gift; nothing can hinder or withhold it. No priest, prophet, Church or Ordinance, can stand between God and man in this thing. Man alone and of himself is responsible to God for his conduct in this as in all other things. Others can give him the opportunity, can carry the light to him, can offer him life, the New Life, from God, but none can force it on him, or prevent his accepting it.

Let this fact make us the more earnest in our search for life. Let us know and always remember that it is ourselves who must live or die. "I came that *you* might have life, and have it more abundantly."



## II.—KEEP THYSELF PURE.

To the pure all things are pure.

—SHELLEY.

THE question is, Can we do it? Nature seems to answer, Yes. You behold a pure stream of water. Whence does it come? From the hill above. Has it always been pure?



Fig. 1.--PURE.

To answer the question, think of the town on the hill. The silver stream that now forms the spring was once in the scavengers of the city on the hill. But in obedience to the command "Keep thyself pure," it comes forth sparkling with beauty and sweetness. Behold the fruit as it hangs ripening and blushing on the stem. How pure, sweet and clean. Will you follow the roots

and rootlets of that fruit-tree as they go down into the very uncleanest substance imaginable? It may be that they get their food from animal matter which is a stench in our nos-



trils. Yet in obedience to the command "Keep thyself pure," this same uncleanness is made fit food for a king's table. See the rose as she sits on her stem, queen of flowers, inviting you by her fragrance and wooing you by her beauty. The very matter now so beautiful in her petals, and so sweet in her stamens, was, only a few days gone, an unsightly heap in the back yard. By obeying the same command, it has been transformed into a "thing of beauty and a joy forever."

All this of inanimate objects. Is man lower or less powerful? Can he not surpass the vegetable in self-preservation? If God has given them power to obey this divine law, has He not granted man equal ability? We are forced to answer affirmatively. Man surpasses all God's creation in potentiality—angels excepted. His mental and spiritual endowment is not for his degeneracy. God wills and intends for man to go high, yet He grants him the privilege to sink low. Young man, young woman, you can make of yourself just whatever you wish, for God is engaged to help you. What duties and responsibilities this thought places be-



Fig. 2.—IMPURE.

fore you! God not only wills and expects, but requires the best use of your talent. Then it is with you. Do you desire purity that shall be continually approximating toward that of God himself? If so, you can have it. Do you will to fall below all God's creation? If so, you can do it. Remember the power is within you to make of yourself just what you want.

What does thyself mean? Do you understand that the command is to keep the body clean and pure? That is indeed necessary, and a thing worthy of much consideration; but the body is not the thing referred to in this command.



Thyself, thine own inner self, the thing that makes the man, the mind, the soul, is what is meant. The body is only the house in which we live; our selfhood is behind and within this body. But the house in which we live should be kept clean and pure, that it may be a worthy home for this self. It were a pity to compel a pure, clean person to occupy dirty, filthy rooms. We judge much of the occupant by the house in which he lives; so we judge character, self, from the body. Then let both receive our careful attention; but in this I ask you to consider how you may keep self clean. Having learned how it may be done, I intreat you to set about doing it.

1. *Clean thoughts.*

“As a man thinketh, so he is. The thoughts of the righteous are right; the thoughts of the wicked are an abomination.” There is the starting place, the thoughts. Keep thy thoughts right. Whatever is, began in thought. Before God made man He thought about it. He said, “Let us make man,” reasoning and thinking about the intended creation. Man has never made anything without thought. Our modern conveniences, our great inventions, are all thought products. Then thought is the source, the fountain-head. To have a pure, sweet, clean stream, you must look to its source. Keep that clean, and much of the work is done; let that remain foul, and you work in vain at cleansing the stream. Control your thoughts, and your life is safe, your character secure. “Can I do it?” you say. Yes. Whatever you will, you can do. Do you wish to control them? Then do it. Not by stopping all thought; you can not do that. Here is the remedy, given by the author of our text: “Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things.” Two things of the same kind can not occupy the same



place at the same time. Sure, thoughts are things; so you may drive out the unclean thought, the evil thought, the wicked thought, the soul-defiling thought by the clean thought, the good thought, the pure thought, the thought which builds true, pure, good, honorable, worthy character. Think no evil by always thinking good. Will you do it? Will you do as did the Psalmist when he said, "I thought on my ways and turned?"

2. *Clean words.*

Next to clean thoughts, and as a product, come clean words. You will have no trouble here if you succeed with the first; but a few words to those who do not wholly succeed with controlling the thoughts. A thought put into words is crystalized, is rooted, is set, is fixed, is become a power for good or evil. The Good Book says, "Death and life are in the power of the tongue. The tongue of the just is as choice silver. The tongue of the wise is health. A wholesome tongue is a tree of life. Whoso keepeth his tongue keepeth his soul. The tongue is a devouring fire. Keep thy tongue from evil." Can we be guarded enough with so powerful a weapon, a weapon loaded at both ends; loaded for good from a pure heart and clean thoughts; loaded for evil from a wicked heart and unclean thoughts? Words not only tell thoughts, but produce thoughts. Think a little evil thought of some one, give it the wings of words, and it will produce other little evil thoughts. Give not shape to your little evil thought in words, and it does not grow, does not beget more, but may die and trouble you no more. "Of the abundance of the heart the mouth speaketh," and the speaking makes it more abundant. Think some good of a neighbor, think of doing him some good, and go and tell some one, and you return more determined to do it, ten times more in real earnest. Likewise think evil and give it tongue, and you are more set in your wicked ways. "Ill deeds are doubled with an evil word." Then, shall our words influence us, or shall



we influence them? Shall they control us, or shall we control them?

Words, however, are things, and the man who accords  
To his language the license to outrage his soul,  
Is controlled by the words he disdains to control.

—OWEN MEREDITH.

Shelley has well said, "We know not what we do when we speak words." We know not what we do to ourselves, we know not what we do to others, we know not what influence they may bear on lives yet unborn; we can not estimate it. Yet one thing we do know: if the words be good and pure and clean, the effect will be so too; but if the words are impure, unclean, vile and wicked, so will be the effect. My dear youth, the greatest compliment I could pay a friend is to say of him I never heard him speak a word which he could not have said in the presence of his pure, sweet mother; the greatest good I can wish you is that such may be truthfully said of you.

### 3. *Clean deeds.*

"Love not in tongue, but in deed. Obey not in word only, but in deed. By their fruits—works, deeds—ye shall know them."

"Honor is purchased by deeds we do;

Honor is not won until some honorable deed is done."

Socrates says, "Such as thy words are, such will thy affections be esteemed; and such will thy deeds as thy affections, and such thy life as thy deeds." Deeds, then, are things more alive, more potent for good or ill, more lasting, more effective on character than aught else. A man may talk and talk, but if he be not a doer of things he is not much. This is an age of talk. There is much talk of many things, and much that does not tell, that has no effect. But deeds tell. The best preaching our ministers can do is good deeds. The greatest thing we can do for any good cause is to work for it. Not that we must



not talk for it, but that our effort must not stop with talk. Deeds form character; deeds make up a full life; deeds will be rewarded in eternity. Deeds can not be undone. What is done is done. Would you not have a thing so, then you must not do it. Deeds make our abiding, present life, and they will determine our future life. Baily says,

“ We live in deeds, not years; in thoughts, not breaths;  
In feelings, not in figures on a dial.  
We should count time by heart-throbs. He most lives  
Who thinks most, feels the noblest, acts the best.”

“ The proof of the pudding is in the eating.” The proof of all thoughts, all words, is the deeds. Then if the deed be wrong, how great that wrong. It is known and read of all men. If we should think twice before speaking, how earnestly ought we to ponder our intended deeds? Again, how much one deed mars a character, a life. Could some men put away forever from their memories and from the knowledge of the world one deed, how they could rise. But it is done, and yielding to its influence on character, they give way to others. Shall we shape our deeds, or shall they shape us? Shall we make the deeds what we want them, or shall they make us? George Eliot says, “ Our deeds determine us as much as we determine our deeds.” But there is a time when we can determine our deeds, when we can be our masters. Shall we take advantage of it, and make every deed determine us to better deeds?

#### 4. *Clean company.*

If your thoughts are clean, if your words are clean, and if your deeds are clean, you will seek and have clean company. No other will satisfy you. Yet here is danger, great danger. “ He that would make a great fire would kindle it with a straw.” Young man, young woman, he who would destroy you will trap you with company if you do not guard. The only true rule I can give you is, never

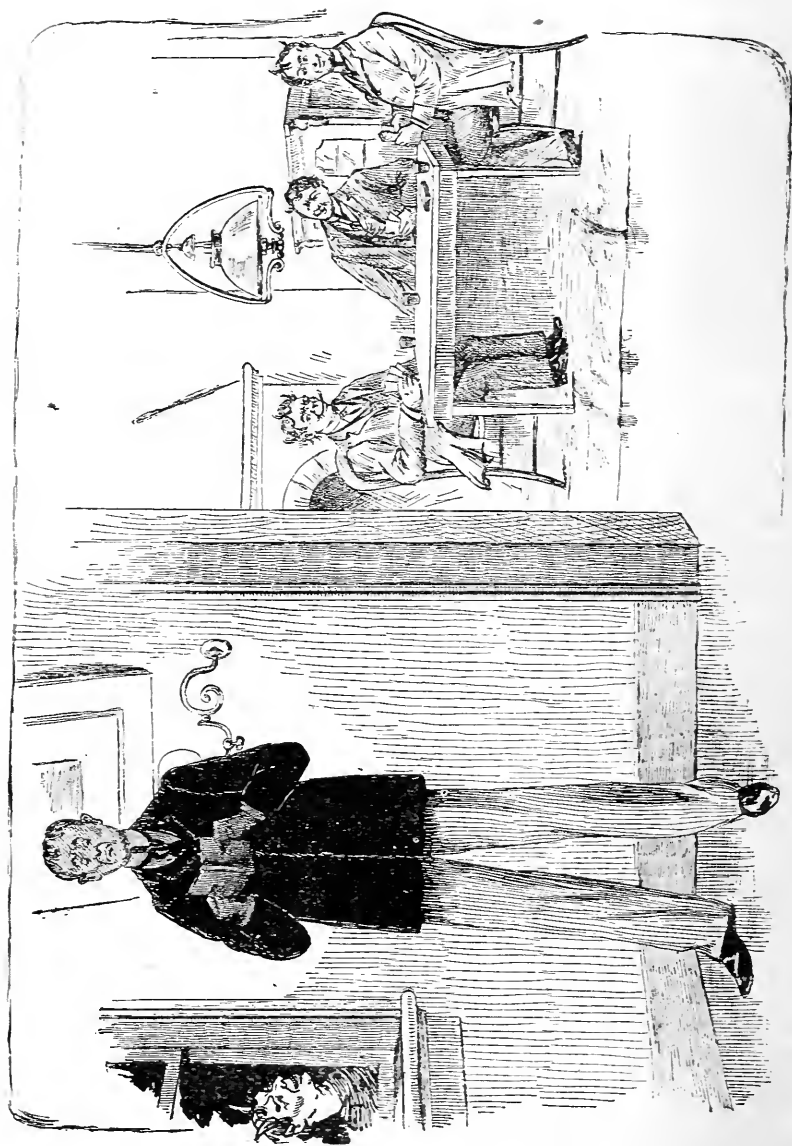


to be in doubt about your company. You must know, absolutely and certainly know, the company you are in, the company you keep. If there is a fear or a doubt, or a lack of knowledge, wait and see. Otherwise you may have to say with Shakespeare's character, "Company, villainous company, hath been the spoil of me."









GET OUT OF YOUR OWN LIGHT.



### III.—GET OUT OF YOUR OWN LIGHT.

CHRIST said when they came out to arrest Him, "This is your hour, and the power of *Darkness*." Darkness has held sway at all times in the history of the world, to a greater or less degree. Whether it is now letting up any, and the world is growing wiser and more enlightened, is a question. Be this as it may, there are always many men in the dark. In our picture we have one in the dark, because he is in his own light, paradoxical as it may seem. You see he is trying to read. He is not doing much good at it. What he reads is not well read. He reads with much pain to his eyes. He reads very slowly. The poor fellow is in misery, because he is in his own light; and the worst thing about it is he does not know whence comes the darkness. While he is in a strait there are those in the picture who are enjoying it. See those men behind the screen. Those kinds of men laugh to see one in his own light. If they speak to him about it they will advise him to stay there, assuring him that he is all right. They will, however, talk differently to themselves, to one another. There is another individual that is well pleased with the man's being in his own light. You see him at the window. You recognize him as the Prince of the Power of Darkness. No one rejoices more, when a man gets in the dark, than *Satan*. No one will or can do more to keep him there. He brings all his powers to bear on the poor unfortunate, all the time assuring him that he is in the broad light of day. *Satan* is never more angry than when a man gets out of his own light, out of all darkness, and chooses to walk in the light, "even as He is in the light."

To assist you in answering the question to-day, "Am I in my own light?" I submit the following:



1. *A young person in school who does not properly employ his time is in his own light.*

He may not see it at the time, and may think just to the contrary. This is pretty good evidence that he is in his own light. But he will see it, and when he does there will be nothing but one long regret that he stood so long in his own light. Young man, young lady, stop and think; you to whom opportunities are given by the kindness of loving parents. If you do not employ every moment to the very best advantage, are you not sadly in your own light? If you do not now see the infinite value of time, take my word for it that you are in your own light, and get out as soon as you can.

2. *Those who spend their leisure hours at sociables, games, etc., are in their own light.*

Social education is necessary; recreation is necessary; but neither must have too much of our time. These innocent parties, these interesting games, are dangerous. Let us guard well our footsteps as we tread this way. Many, many precious hours have been flung away on these. And they are so innocent and so harmless that there lies the danger. We are in our own light. Every one says there is no harm in them, and the best people in the town attend. But there is harm. Whatever robs me of my time is harm. I know a man, a good man, who will sit on the streets and play games from sun-up to sun-down when he ought to be at his business. I have seen young persons get so full of socials and "parties" that they were fit for nothing else for weeks. Precious time wasted; young ladies catch cold; constitutions broken down; late hours in sleep next morning, trying to repair the damages of the late hours taken from the previous night; light, trifling conversation learned, and not good enough accomplished to pay the damages. My friends, please regulate these things, and do all things decently and in order.



3. *Young persons who spend Sundays riding over the country are in their own light.*

Many precious hours are thus wasted—more than you possibly think. Horses that work all the week on the farm are made to carry burdens all day Sunday, that these young people may go somewhere. I have known many young men to thus waste time enough to have secured a good knowledge of history and literature, had it been spent with good books, and in the Sunday-schools. These young men are in their own light. Should they ever “come to years” and stop to think, they will see then what they can not now see. I am impressed with the idea that there is entirely too much “going” to be done on the *Sabbath*. Let us cut down our services, draw in our range, and give a part of the *Sabbath* to rest and Bible reading.

4. *Persons who in youth form habits that will interfere with their being perfect ladies and gentlemen are in their own light.*

If they were not they would not do it. Who ever heard of a mature and sensible man’s learning to use tobacco, to swear, to prevaricate, to be low and vulgar in conversation, to drink, to wreck a fine physical system, to give himself to the practice of the bad? No; these things are learned, ninety-nine times in a hundred, while the youth is in his own light. As soon as he gets out of it, and begins to “see himself as others see him,” he has many a regret, and many a fight with self, with old Habit, for the mastery; and, oh! how often he says to himself, “Would that I had seen then.” My young friends, be warned by the experience of all the good, and leave off now the formation of all those habits that will in any way interfere with your attaining to the condition of ladies and gentlemen. You have the best advantages of any one, the experience of all who have lived before you to guide you. Then, will you be led in wisdom’s ways, and save many a regret and sorrow in after years?



5. *Persons who depend on external beauty to carry them through the world are in their own light.*

Young ladies are more apt to get in the dark here. Few men are sufficiently handsome to hurt; but many women are pretty, and, unfortunately, they know it and depend on it. And, what is worse, they spend precious time and money and energy trying to so increase their personal beauty as to secure them an easy passage through life. What with powder and paint and bangs, and tight-fitting, high-heeled, sharp-toed shoes, and little waists, and heavy skirts, they hope to excel. Young ladies, you are in your own light. Men admire beauty, worship it almost, but they want something other than mere externality. It is not the body that loves or is loved. It is not the body that brings men at the feet of beauty. The fact that a beautiful soul—inner life—is usually occupying a pretty house has lead some astray here, and hundreds of women are spending time and talent devising ways whereby they become what the “fashionable” world will call pretty; while the same time spent in real mind and soul culture will give a thousand times more beauty, and that which will not fade. There is nothing that shows woman’s improvement more than her breaking away from the foolish fashions of past ages. This is the age of reason and common sense. This is the age of mind, and it is as true of woman as of man that, as Pope said of himself,

“ Though I could reach from pole to pole,  
And grasp creation in my span,  
I must be measured by my soul;  
The mind’s the standard of the man.”

6. *Courting girls are in their own light.*

While it may be truthfully said this is woman’s age, it may also be said that this is the age of the courting girl. By “courting girl” I mean one who will take the initiative in matters of courtship, who will stand in the cold half an hour to talk to her “fellow,” who will make herself



forward on any and all occasions to get into the society of the other sex, who will spend three months at some watering-place, ostensibly for her health, but really to catch some sort of a husband, who will say "yes" in a hundred ways before the man can ask the question. These girls are in their own light. Men do not want to marry courting girls. The courting girl rarely catches a *man*. She may get a "thing;" but men prefer to do the courting, and to hunt the girl they wish to court and marry, rather than to be hunted and courted.

7. *Persons who blindly follow the lead of organizations are in their own light.*

More people are in the dark, possibly, on this account than all others. Men believe certain things and do certain things because, and only because, their church believes and teaches these same things. They cease to investigate subjects when they find out how far their church goes on this subject. This begets blindness, bigotry, and church-anity, but hinders Christianity.

Men get their political faith second hand. They are certain things in politics because a party is. All independent investigation is hindered. This is what the office-seeking politician wants as well as the Priest. When men think for themselves there is danger for the usurper of the people's rights, be he Pope, Priest, or King. When men blindly follow the lead of organization there is danger, but it is to the masses. Shun the man who would or does advise against independent investigation in religion, politics or sociology. He has "an ax to grind."

8. *Parents who allow the children to rule the family are in their own light.*

Such rule brings ruin. Parents are yet wiser than their children. They should use this wisdom. Many do not. Many households are managed by the youngest member. The "good old ways" are passing into disrepute. Solomon is no longer thought wise on this subject. His advice



is cruel. The wisdom of the past is not to be compared to our wisdom. I do not advise the frequent use of the rod, but there must be control; there must be firmness. Let your No's be No's, and your Yes's be Yes's. Children respect firmness and truth. They despise weakness and deception, and they are not slow to see it. Children who have their own way in the family, will, with very few exceptions, bring to themselves and friends only regret, shame, disgrace, and sorrow.

9. *Children, old or young, who are disobedient to parents are in their own light.*

This is hard for youthful minds to see. They do not want to see it. They rather enjoy being in their own light. Liberty to do as we please is sweet for awhile. Obedience is a hard lesson to learn. But the longer we put off the learning of it the harder it will be in the end, and it must be learned some time. "Every knee must bow and every tongue confess," and the sooner we bow in obedience, the easier and better. Observation teaches that the obedient child makes the obedient citizen, the obedient Christian. Disobedience begins in little things. Great outbreaks of disobedience, that bring ruin and sorrow of heart, are not done in a short time. The disobedience that brings the hard and seemingly unjust punishment is the accumulated disobedience of years. He who heaps up "wrath against a day of wrath" is in his own light.

10. *The Church that depends on money is in its own light.*

One would think from the proceedings of various religious meetings that the idea is abroad that if we had money enough we can soon convert the world. But I fail to find in my New Testament either that the world is to be converted or that Christianity is to be promulgated solely by the use of money. Have we not forgotten as a religious people that God is in the work of preaching, and doing all His work? Do we not depend too much on money? And has not this dependence inaugurated various unscriptural



ways of raising the aforesaid cash? Behold suppers, plays, entertainments, games, lotteries, etc., to raise money for the "church."

11. *The Church that depends on a "popular" preacher and fine music to "draw" is in its own light.*

Good preaching and good music are excellent, and adorn God's house, but they should not be made too much of. But what is worse, "popular" preaching and "popular" music are not scriptural preaching and scriptural music. On the other hand they are often very unscriptural, and serve to drive all spirituality out of the church. The demand for "popular" preachers is having anything but a good effect on preachers. The temptation to be one and get a big salary is often more than some strong, intellectual men can withstand, and they yield to the demand to the sacrifice of God's word. Many a good sermon has been spoiled by cutting it to suit the popular demand. The Gospel of the Kingdom has never been "popular," will never be popular, and all attempts to make it popular only destroy it.

12. *He who lives "after the flesh" is in his own light.*

"Who would take the pains to trim a taper which burns only for a moment and can never be lighted again?" I fear we value too highly material things. Piles of money go further these days than character. "Give me money and I can do anything," is often heard. Every town is on the lookout for a "boom." We get in our own light along here, and forget that these things "can endure only for a season." Many men and women spend more on their bodies than on their minds. Nothing is too costly to eat or to wear, but the good things in the mental and moral world are out of our reach. Many men eat rich, costly dinners, and their families wear fine apparel, when they are not able to subscribe for their own church paper. We work hard daily "to spend it on our lusts." "These things ought not to be."



#### IV.—THE SCIENCE OF EDUCATION.

SCIENCE is ascertained, classified knowledge. Education has been defined as the ability to use all of one's self to best advantage. Self is a duality, an inner and outer self; and both must be known and cultivated in a complete education. There is such interdependence between these two selves that there can not be a normal development of the inner self without attention to the outer self. A strong, vigorous, all-round-developed, active mind, in a strong, vigorous, all-round-developed, active body is another good description of the educated. The science of education, therefore, is somewhat complex. The true teacher must understand the laws which govern the outer self as well as the laws which govern the inner self.

The following fundamental laws I regard as important to the educator, since they apply to the inner and the outer man. For the outer man there must be:

1. *A healthful atmosphere.*

How important this is! We must breathe constantly. We can go without our food for some time, we can live several days without water, but we can not stop breathing because the air is impure. If it be laden with life-destroying elements, in our efforts to get the life-giving fluid we also breathe in death to our bodies. More attention is now given to this subject. Building committees and school-boards and teachers are constructing their houses with some view to ventilation. But there is room for much improvement yet. We should not stop until there is a constant supply of pure air in our school buildings, our churches and our dwellings. Of the many pupils who return home every year broken down by "overwork," a



large percentage of them are suffering from oxygen starvation and gaseous poisoning caused by too close confinement in poorly ventilated rooms. Many of our pale, weak, emaciated consumptives recover when they go to the woods, camp out for months, and get a plentiful supply of pure oxygenized air.

2. *Wholesome, well-digested, perfectly assimilated food.*

With this there must be an exclusion of all non-foods and all poisons. There is great lack of information on this subject. Many teachers do not know enough of the human body and the chemistry of food to direct a pupil in this part of his education. Again, our cooks are very ignorant in many instances, and pander to our tastes, but pay little attention to our real wants. The food of students at many places is miserable, but more so at home. Sweetmeats, pastries, pies, and cakes, take the place of wholesome food. Much heat-producing food and little bone and muscle food is eaten, when it ought to be just reversed. If our young people could be taught to live on fruits, oats, wheat, bread, potatoes, milk and eggs, with lean meat occasionally, we would soon have a more vigorous and healthy population. Will not educators inaugurate this reform? Will not parents begin in the homes? for there is where the foundation is laid for a spoiled digestion. There can be very little accomplished along the line of temperance reform while there is intemperance in the home and the school. If we could keep our young people from tobacco and intoxicants for a few years the work would be done.

3. *Organic activity ; exercise of all the parts.*

Activity is a law of nature. From the surging ocean to the tiny animal and plant, all is action. The result of activity is purity, health, growth, strength. The result of inaction is weakness, decay, sickness, death.

While the body is a unit in one sense, it is composed of many parts, or organs, and each one of these must have



exercise. If I drop my arm to my side and bind it there for a time I lose the power to move it, though I may use all the other members of the body regularly and correctly. If I even bind up one finger with splints and cords, and fail or refuse to move it as a finger, it grows pale, thin, weak, and unhealthy. Yet by proper exercise I make it to hold the weight of my body or to trace the fine hair lines with the pen or brush.

Let us now turn our thoughts from this material body to the more interesting and more substantial inner body. Mind we may call it. What is it? How can we know it? By what laws does it grow?

Mentality is not a something which is a result of our material lives. It is a substantial, organized, living body; a reality, an individual Ego. How can we know of this inner self and the laws which govern it? In two ways: By its manifestation, and by the organ through which it is manifested; just as we know of a bodily function. The individual knows of his good digestion, because he has none of the evil effects of a bad digestion; while the post-mortem examiner knows of the individual's good digestion by the condition of his stomach, known to be the organ of digestion. So we can learn of mind, its laws, its powers, its development, by closely and carefully studying the organ through which it manifests itself. In view of this the following are important facts to remember:

1. The brain is the organ of the mind.
2. Size of the brain, other things being equal, determines the powers of mind.
3. Each faculty of mind has its action center, or separate organ, in the brain.
4. Mental faculties which act together have their action centers, or organs, located together in the brain.

Keeping before the mind the following outline of our mentality, let us apply our three hygienic laws to mental development:



## MIND.

1<sup>1</sup> FEELINGS.1<sup>2</sup> *Propensities.*1<sup>3</sup> Selfish.1<sup>4</sup> Vitativeness.2<sup>4</sup> Appetite.3<sup>4</sup> Destruction.4<sup>4</sup> Secretion.5<sup>4</sup> Force.6<sup>4</sup> Acquisition.2<sup>3</sup> Social.1<sup>4</sup> Amativeness.2<sup>4</sup> Conjugality.3<sup>4</sup> Parental Love.4<sup>4</sup> Friendship.5<sup>4</sup> Love of Home.2<sup>2</sup> *Sentiments.*1<sup>3</sup> Aspiring.1<sup>4</sup> Caution.2<sup>4</sup> Approbativeness.3<sup>4</sup> Dignity.4<sup>4</sup> Firmness.5<sup>4</sup> Continuity.2<sup>3</sup> *Æsthetic.*1<sup>4</sup> Sublimity.2<sup>4</sup> Beauty.3<sup>4</sup> Construction.4<sup>4</sup> Imitation.5<sup>4</sup> Mirth.6<sup>4</sup> Agreeableness.3<sup>3</sup> Moral.1<sup>4</sup> Conscience.2<sup>4</sup> Kindness.4<sup>3</sup> Religious.1<sup>4</sup> Worship.2<sup>4</sup> Spirituality.3<sup>4</sup> Hope.2<sup>1</sup> INTELLECT.1<sup>2</sup> *Perceptives.*1<sup>3</sup> Form.2<sup>3</sup> Individuality.3<sup>3</sup> Size.4<sup>3</sup> Weight.5<sup>3</sup> Color.6<sup>3</sup> Order.7<sup>3</sup> Number.2<sup>2</sup> *Literary.*1<sup>3</sup> Language.2<sup>3</sup> Eventuality.3<sup>3</sup> Locality.4<sup>3</sup> Time.5<sup>3</sup> Tune.3<sup>2</sup> *Reasoning.*1<sup>3</sup> Causality.2<sup>3</sup> Comparison.3<sup>3</sup> Intuition.1. *A healthful atmosphere.*

Mentality must have it as well as flesh. Some do not regard it so. They ventilate rooms, look out on all sides for impurities in material things, but seem to forget that



there must be purity in mental atmosphere. Youth take on the life around them, breathe it into their very mental being, and are fed by it for good or evil. Look well, then, to the surrounding atmosphere. The boarding-school does not always have this pure mental air. Keep children at home and allow them to grow up ignorant of books, or with the limited knowledge they can get in the home-school, rather than send them where the mental air is not good. Mental atmosphere is never good on the streets at night. Not always so in the light of day. The less of street loafing, the better for the youth. Parents, teachers, watch the mental atmosphere your children breathe. Strive that your children may say with Marcus Aurelius, "the wisest of the pagans," not that "I am indebted to the gods," but that "I am indebted to my progenitors for good grandfathers, good parents, a good sister, good teachers, good associates, good kinsmen and friends—nearly everything good."

2. *Wholesome, well-digested, perfectly assimilated food.*

This is as much more important in mental growth than in physical as mind is superior to flesh; yet how neglected. Much that is fed to our youth is not food, and much that is food is given in such a way as not to benefit. Food that is strength to our material body must be eaten, not poured down unchewed. Much of our present school work is a pouring-in process. Many teachers believe that knowledge is power, and think the more of this knowledge they can pour into their pupils the better. Such mental feeding is not strengthening to the pupil. In many instances it sickens and nauseates. This only makes some school-keepers think the more of it, and pour it down in double doses. They seem to have the idea that only what displeases the pupil is good for him; that childhood is all out of harmony with nature, and only as it is crossed and broken and opposed can it be educated. A fatal mistake. All mental food ought to be as pleasant as material food, and when it is not, there is something wrong with the food,



the cook, or the pupil. Teacher, study the surroundings and see where the trouble is.

3. *Exercise of all the parts—faculties of the mind.*

Glance back at the outline of Mind, and see how many faculties there are to feed. Something will be said of some of these separately, further on, but here I must call your attention to the groups. Under feeling we have "Selfish Propensities." These give parents and teachers, and often self-builders of character, much trouble. Some think each one is a little imp in the human being which must be driven out or conquered. In this department the poor, overworked teacher makes effort after effort to break that boy's "will," not knowing that, if he should succeed, he would break the boy down for all good action as well as bad. These feelings, Force and Destructiveness especially, which have given teachers and parents so much trouble, and

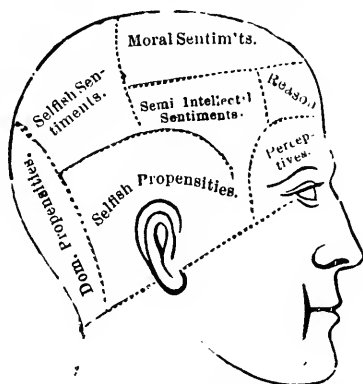


Fig. 3.—GROUPS OF ORGANS.

placed them under such a weight of responsibility, must be cultivated, not broken; trained, not overcome. They are given each human being by an All-Wise Creator for his use and protection. Without them, or with them spoiled, each character loses that force and vim without which there can be no success. The boy who has all the back-bone knocked out of him by some foolish teacher or silly parent goes through life a failure. Save the feelings; they are sacred. The faculties of Taste might receive ten times more culture in school and family than they do. Each pupil might be so trained as to see goodness and beauty in all the works of nature—"good in everything." The Social or Domestic faculties are not only neglected in nearly all schools, but their exercise is positively forbidden



in many, so far as social life between the sexes is concerned. This prohibition has brought trouble into many schools. "No communication between the sexes" has made many a teacher's head rest uneasy at night.

And rightly too. Boys and girls are born into this world in the same families, play together under the same "vine and fig-tree," and the Church or teacher that tries to separate them and educate them apart deprives them of the very best and most ennobling social intercourse. This progressive age is fast breaking down these old ideas of seclusiveness for the sexes, and the result will be purer and better and stronger men and women.

The Moral faculties being the highest and best, require the nicest and wisest cultivation. Much is being said and written on this subject now. There seems to be a lack of attention to this department of human nature, judging from the complaints which come in from various sources. This ground has been largely occupied by the churches; but have they not in a measure failed to give satisfaction in this work? There is some failure somewhere, or we would have better results. Morality is intimately connected with the Christian religion. The state can not teach religion, and hence there is a doubt as to the propriety of our public free schools teaching morality, as such. While wise (and otherwise) men are discussing this phase of the subject, it becomes all parents to look to the morals of all teachers aspiring to the instruction and education of their children. With moral and religious teachers, we are safe in school. But all are not such. With moral and religious training in the home, we need not fear so much the consequences of the so-called "Godless" schools.

Let our teachers study mentality and cultivate it in all directions. Much of the time now lost on intellect, trying to cram it with knowledge before it can comprehend, "digest and assimilate," might wisely be given to the cultivation of the feelings.



## V.—THE UTILITY OF PHRENOLOGY.

THIS is a utilitarian age. “*Cui bono?*” is the question which is on many lips. There is much good sense in this feeling. Why should a man spend a life-time in the pursuit of that which can be of no good, no benefit to him? The pendulum of utilitarianism may swing too far, but the lessons of utility it teaches in the swing are valuable. Nature adapts the animals and vegetables of every age, of every clime, to their surroundings. Does she do less for man? Is he not surrounded with the very best things for himself just now? Is it a fact that we must go back into the dim ages of the dusty past to gather thoughts and information which are educative? Have we not ten thousand things on every hand and all around us which are as good mind-developers as any of the ancient lore, and at the same time worth much to our every-day life? The tendency of the present is to leave off much of the ancient past from the college course and take on that which is useful; and I verily believe it will be found more educative, more in accord with our feelings and desires for knowledge. The meat-and-bread problem of life is concerned with the present and the future, not so much with the past. Men now live in the present far more than in the past. So the utility of anything, any science, any language, any art, which people are asked to consider is a point in its favor, a “feather in its cap.”

Trying that system of mental science known as Phrenology by this utilitarian measuring line, how does it stand the test? Let us see.

Self-instruction, self-improvement, self-education, is the highest and best work of man. In fact we are self-edu-



cated or not educated, self-perfected or not perfected, self-made or not made. Then, whatever helps self in this work is of the greatest good. What can do this better than self-knowledge? And that is just what Phrenology is. "The proper study of mankind is man." Phrenology gives one a hold on self which he could not otherwise have. The knowledge of self got through Phrenology and its kindred science, Physiology, is such as can not be had outside of these. As a starter, then, in self-improvement nothing can take the place of Phrenology.

As a basis for educational systems, Phrenology stands alone as the Science on which these must be founded. Educational theories are not worth much unless they are based on truth. All educational theories and methods must have mental science for a starting point. The nature of mind and its relation to external things must be investigated and understood to a certain extent by the educator before he can claim that he is applying the right treatment for the normal development of youth. Yet what system of education not founded on Phrenology can lay any sort of claim to having truth for its foundation? Prior to the days of Dr. Gall, the discoverer of Phrenology, there were no demonstrated facts about the mind and its manifestations. Each mental philosopher theorized on philosophy from his standpoint, giving more of his own mental feelings and intellectual manifestations than aught else in his treatment of the subject. If he found certain things true of himself, he thought they must be true of every other individual of the *genus homo*, and had no hesitancy in saying so in his books. In giving a description of his own mental feelings and manifestations he often contradicted the theories of some other great philosopher who had given to the world a system of mental science consisting of his particular mental feelings and manifestations. That these mental philosophers thus contradicted each other is positive proof that at least some of them were wrong, and leaves a pretty



clear inference that all were. Phrenology came to the rescue, demonstrated the existence of mental faculties, explained all the mental phenomena with which these learned men had been wrestling unsuccessfully for years, and even explained just why these men differed from each other in their theories, namely, because they differed as men. Each one wrote up himself in his book on metaphysics, and as he was not like any other of the writers on the subject, his explanation of mentality fitted only himself. Phrenology proved that Mind consists of many faculties, and that these may be strong or weak in different individuals, or some strong and others weak in the same individual, and thus made clear the great diversity of mental power, disposition and character among men.

Compared with the older systems of mental philosophy, Phrenology is as the light of day compared with the murky shades of darksome night. Truth is always more simple and comprehensible than error. God's plan of government compared with man's shows this beautifully. How simple the plan of the Church and its workings, as set forth by its Great Head, as compared to those since arranged and founded by men. Truth is divine. Truth is easy. Truth is simplicity. Error is hard to find out. The ways of error are hard to follow. The theories of error are intricate. Take the theories of the older mental philosophy, and only the mature in mind, and not all of them, can begin to comprehend them; yet a child can learn Phrenology, and the truths of mental science as taught by it. What a revolution it will work in the college course when the schools all learn and teach Phrenology! Youth will then learn something of mind, something of self, before reaching the graduating year in the highest course, as now. Pupils will be taught mental philosophy early, and their further education will be built up on this excellent foundation and be made to conform to its truths. When parents and teachers can say with Horace Mann, one of



America's greatest educators, "I look upon Phrenology as the guide of Philosophy, and the handmaid of religion," and believe with him that "whoever disseminates true Phrenology is a public benefactor," we will have Phrenology in the school and the family, where it ought to be.

*Parents* find Phrenology of the utmost good. Child culture is a neglected industry. Why? Because those engaged in the business do not know enough of the material on which they work. All parents feel the need of this knowledge; they all feel their great responsibility; but where is the help to come from? Oh, that mothers knew just how to make the most of the life intrusted to them from its very beginning! How many precious lives are wrecked and ruined because they do not! To parents this science comes as a great benefactor. It teaches them what is in the precious child, and what they may expect of it. If every mother in the land knew Phrenology, and would apply its teachings in child culture, it would work a speedy revolution in our youth. With our present methods of dealing with the young, resulting from our lack of knowledge of their natures and needs, the wonder is that we get as good results as we do. The wonder is that every child is not an out and out liar and thief. If there were not more good in human nature than most persons believe, it would be.

Child mind, child culture, is a most interesting study, and one in which we can not progress unless we have some knowledge of Human Science.

*Lawyers* should know Phrenology, that they may know human nature. Without the latter knowledge they can not succeed. Yet all of human nature is taught in Phrenology. What lawyers learn of human nature from necessity is based on Phrenology whether they know it or not. They practice years to learn men, yet if they followed this science they might learn more in weeks than now in years.



How much would the lawyer give to know at a glance just what juryman can not be brought over to his own way of thinking, and just what one can! This knowledge Phrenology gives. One can read character by its aid. It is not a guess or fortune-telling, but a science. Lawyers do learn to read character. How? Because there is a science of Phrenology, and unconsciously they learn it, and learn to use it in their practice.

*Merchants* could use Phrenology to good advantage in their business. They want to know men. Who does not? They are knowable. They are an open book to those who learn to read them, and a most interesting volume.

*Preachers* could get hold of their hearers much better if they knew more of them. What a volume of truth Phrenology opens to the preacher! How it enlarges his view of the human soul and its needs! No wonder Henry Ward Beecher said he would not take the whole of New York, Brooklyn, and Jersey City for what Phrenology was worth to him. Many a one would prize it equally as highly if he knew as much of it as did this great student. How muddy some preachers do make the subject of man's immortal self when they begin to try to present Bible truth to him! This would not be if they knew that self. The truth of the Bible would become ten times more clear if the truth of Human Science were only taught with it. Preachers are to be "fishers of men." Should they not know what kind of fish they are seeking? Did you ever go fishing with one who was well acquainted with the habits and disposition of the fishes you were seeking, while you knew nothing of them? Which took the more fish? The fisherman who knew his fish, of course. The one who knows absolutely nothing of the fish he is after may feel surprised if he gets anything. Is it not thus with "fishers of men?" Ay, only far more true. As far more true as men are more intricate and complex in their habits, dispositions and characters than fishes.



All public speakers as well as preachers could greatly increase their powers over their audiences by learning Phrenology. The natural language of the mental faculties is the basis of all oratory, all eloquence, all the art of good speaking. This is why the "natural" speaker moves his hearers. He is indeed natural; he follows nature in all his words, gestures, and inflections. He has not been ruined in a school of oratory in which they did not know that the mind has separate and distinct faculties, and that each of these has its own inimitable language. When Phrenology has its place in the schools which it ought to have we shall have a natural method of elocution and oratory. Now, practice in these is just about as apt to injure as to benefit.

To students of Language and Literature Phrenology brings a rich reward. Every thought, every feeling, every desire, every emotion, every passion which has found a place on the pages of our literature and been recorded in Language had its origin in the primal mental faculties of the human mind. What a mine of rich and beautiful things is opened to him who can so analyze the language which he is studying as to trace each of these thoughts, feelings, emotions, and passions to its proper origin, to the very mental faculty which gave it birth!

Then Language study becomes of the greatest interest, instead of dry and burdensome as now. Then Language would be taught aright, instead of in dry skeletons as now. Phrenology would revolutionize our systems of education and our courses of study, but in no branch would it work greater good than in Language and Literature.

How to succeed in life is a great question. Few do their very best. All might succeed much better if they were working in the right place. Phrenology aids all by saying just what each can do, and what not. All are not adapted for one thing. For a parent to decide that a certain boy is adapted to a certain thing without any science for a base



of reasoning, and educate him for that thing, is not only a business failure, but cruelty to the young. Carry the boy, the girl, to a Phrenologist and let him say scientifically just what the child can do, and then educate him for that life work. It has been done many a time, and has not failed. It is said that James A. Garfield walked fifty miles to procure a phrenological examination, and it proved time well spent. God has given each one of us a practical talent for something if we only knew just what the work is. Many waste precious years trying to find from experiment. Some succeed, led by bent or inclination. Others never find their place in the busy walks of life. Phrenology is the only science that claims to place the right man in the right place in life's work. Does it not deserve much praise for this one thing alone?\*

"Marriage a failure," "gone to Chicago," are frequent remarks. Reformers want better marriage laws. They seem not to know that these "laws" are natural, not civil; that they are within each human being, and must be obeyed "from the heart." Yet so it is. Marriage is a natural institution, a divine arrangement; and that it may not fail, God has placed its mental faculty *within* us. Conjugality calls for one wife for a husband, and one husband for a wife. And what is equally important, Phrenology says correctly and demonstrably who may marry and be happy and who may not. All know something of the natural laws of marriage as they do of almost all natural laws, but not sufficient to insure no failure. All know that all the dark must not marry each other, nor all the tall, neither the short nor the freckled, neither the red-headed nor the fair. There must be a kind of compensation; a balance must be kept. Human Science tells just how and where. Phrenology can not fail to marry the

\* For a full exposition of this subject, and the bearing of phrenology on it, read "Choice of Pursuits," by Professor Sizer.



right persons to each other. If it made half as many failures here as do parents, priests and lovers, it would deserve the everlasting condemnation of all, and in fact would be no science. Yet no one can point to a single failure it has made. Where its laws are faithfully followed in marriage, happy unions are the result. Would it not pay reform societies to propagate its laws? Would it not be the shortest road to success? Would it not be the only true way to succeed? Whatever Natural Law has joined together let no *man* put asunder, and whatever Natural Law has separated let no civil law join together. Persons not adapted in marriage can not be *united*. Those well mated can not be *separated* by the divorce courts. Marriage lies far back behind the civil contract. Look well to it, and obey the higher law of your nature.



## VI.—THE PERCEPTIVES, AND HOW TO EDUCATE THEM.

INTELLECT is divided into *Perceptive*, *Retentive*, and *Reflective* Faculties. All knowledge comes through the *Perceptive* mental faculties and the Senses. How to edu-



Fig. 4.—PERCEPTIVES LARGE—J. P. RICHARDSON OF S. C.  
(47)



cate these, then, so as to gather the most information, is an important question. It is one that is overlooked by teachers. Many instructors seem not to know that Human Beings have Perceptive faculties; or if they suppose they have them, their actions would prove that they believe their activity injurious or wicked. Many teachers go so far in their attempts to strangle the rising Perceptives as to paint the lower window blinds so the children can not *see* out. Why not put their heads in a sack, my friends, or tie a bandage around their wicked eyes, and fill their little ears with cotton? This would be about as wise and humane as to pen them in a house, keep them shut in for ten hours a day, and destroy all their desire to see things. When Parents, Teachers and Students come to understand the mind better, all this foolishness of shutting children in a dark room, and teaching them to learn A, B, C, and to read, write and cipher before they know anything, will be abandoned, and our systems of education will follow nature, and use first the faculties which God makes the strongest in the child to gather knowledge, and get ready for what must follow in a natural education. The Perceptives are the first Intellectual Faculties used by the child. They are situated in the brain just above and around the eyes, and any one who ever looked on the face of the new-born babe thoughtfully has noticed how his little forehead retreats from the eyes. The cause of this is that Nature has endowed him with ample Perceptives to start very soon on his work of gaining knowledge—learning things. Now let the parent and teacher start with this child, *follow* it as it follows nature, which it surely does, and open up the way for its perfect education. Opposition to its childish ways and desires is not the way to train it. It is not all wrong and out of rapport with nature. It is not totally depraved, Calvin and his followers to the contrary notwithstanding. It is natural, normal, a beautiful piece of work from God's hands, placed in



a beautiful and lovely world filled with good things for its use and education.

It is not all of education to learn from books. In fact, one may be well educated and not know anything in books. About all the education which is worth working for is the development, evolution, of the natural faculties, the bringing out, strengthening, and cultivating of what is within; not the filling the mind with useful knowledge. In this process the Perceptives must be developed first, and their food is things. They put us in relation with Things. They are Individuality or Observation, Form, Size, Weight, Color, Order, Number, and Locality.

*Individuality* presents to the mind things as things. It notices objects as objects. Not that they have certain properties, but that they are things. In a word, it sees the thingness of things. It is the noun Faculty. The noun comes first in knowledge. We must see a thing as a thing before we can say that it has form, size, weight, color, or any property. So, then, this Faculty is a prerequisite to all others. To begin its cultivation, show children things. They are very much interested in these. Watch the little fellow look and look and look at a thing so intently. He is taking it in as a thing. See how soon he wants to handle it and thus get a better idea of its thingness. Now, parent, teacher, seize on this natural craving of the child to investigate, and start him out on the road to fortune—a fortune of knowledge, truth, strength of mind, and perfection of mental development which shall last through all eternity. Let him look and listen and observe. Teach him how to look, listen and observe. Call his attention to things. Ask him about things. Answer his questions about things. He is learning, investigating, growing, developing. Quench not his spirit by saying such and such thing is not for him to know. It is for him to know. There is no knowledge which can come to a child too soon. He is more able to understand than you think.



Children are much smarter than they get credit for being, and there is ten times more good in them than people believe. They are made just right. "Except ye be converted and become *as* a little child, ye shall in nowise enter into the kingdom."

Every house can be made a museum of curious things if only the children are encouraged to collect them. The great trouble is we know so little of things that we are not sufficiently interested in them to work with the children. Every home should be a Kindergarten. It will pay mothers to develop their children. It is an investment which brings compound interest throughout eternity. Can you begin to see what that means? The world is full of things to be used in the development of the young mind. Plants, Animals and Earth may be studied before the child can read. We do amiss when we defer everything until after the child can begin to get ideas through the printed page. Books are now becoming a burden. There are too many Text-Books, too many books for the young. Not enough time is given to oral teaching. This is the natural way. It is a great wonder that children learn as much as they do when they have to wade through so much that is not only uninteresting, but positively distasteful to them. Children are always interested in the natural way of getting knowledge and developing mind. Let this be a guide. If we do not interest the child we are not going right.

*Form* is a property of all bodies. Whatever is has it. We can not conceive of anything unless we give to it Form. Bodies terrestrial and bodies celestial have this property in common. Without it there can be no existence. The human mind, then, must have a mental Faculty with which to take hold of and perceive this quality of all things. And so it has. To understand this faculty, its needs, its food, and its manner of development, is the duty of him who aspires to train the human mind.



Some children have this faculty much stronger, and its organ, which is situated just back of and between the eyes, much larger than others. If teachers will notice they will find that those pupils who have great distance between the eyes, whose eyes look apart rather than together, will get a better idea of form, will copy all forms and draw maps from looking at them much better than those who are narrow between the eyes. Yet all have this faculty sufficiently strong to enable them to do much more than is now done by the best if it were only cultivated. To cultivate, notice all forms. Get and put on paper with pencil various simple forms to begin with. All may be made artists if taught right. Children dearly love to work in forms. See how busily they engage all their attention making pictures, carving with jack-knife, or molding in the sand. Children love to make things when they can see them take shape under their own eyes. Now, take advantage of this natural inclination and have them make something every day. This is the basis of manual training, and if Form and Construction are rightly educated in the child, we may look for much improvement in the appearance of our homes. Teach children to see the beauty of form. Nature is full of lessons to help in this training. All the things which God has made are of beautiful and perfect form. Examine them from the smallest to the greatest. The leaves upon the trees, the fruit upon the stem, the pebble at our feet, the birds that fly in the air, the fishes that swim, all are perfectly formed by the Great Architect.

*Size* is another property of all things. The mind can judge of it. Trained minds can come right up to within the smallest fraction of the exact size of whatever they know all about. Children are shamefully neglected in the cultivation of this sense. Many young people complete Arithmetic, measuring all the things which are there laid down (on paper), and at the close of their school work



could not come within six inches of cutting off a yard of cloth by guess. Educated boys who have been all through the work of square measure time and again, and memorized all the tables about measuring land and surfaces, could not come within one half of estimating the number of acres in a ten-acre block. This should not be, need not be. The mind is capable of learning these things through this Faculty of Size. Then let it. Let the children see pints, quarts, pecks, bushels, feet, inches, yards, spans, hands, fathoms, rods, acres, cords, and everything which they will be called on to know, instead of learning imaginatively about them from the books. Have a test every day by your pupils' estimating the size of something convenient. Start with the height in feet and inches of each member of the class. You will be surprised when some bright pupil says that John, who is five feet high, is only three. But keep it up. They will learn by trying. The only reason they do not know the size of many things better is that their attention has not been called to them. They will learn it surprisingly fast because it is natural with them.

*Weight* puts us in relation with gravity and its direction. But we need not wait until children can understand Physics before we begin to teach them what this is. Daily practice may be had right at hand. No books are necessary. Begin with the objects which God has given for the instruction and use of His children. In cultivating this Faculty you will not only have children estimate the weight of everything of which they can get a knowledge, but you may give them valuable lessons in walking, running, jumping, and various athletic sports. They all like this because it is what they need. All ought to walk better than they now do. Carriage of body is learned by the cultivation of Weight. This faculty has much to do with physical exercise as well as with practical every-day work. You will be surprised to find that intelligent



people know absolutely nothing of the weight of the most common things. It is very interesting to have a class make estimates on such things, then weigh them in their presence. They will do better next time. Open up this subject to the young, and they will pursue it with pleasure and profit long after their grammars and arithmetics are laid away.

*Color* is so poorly attended to that many are said to be color-blind, or idiotic on the subject of colors. This Faculty is not cultivated in many of our schools in the South, and little mention is made of it in the family. It is a beautiful subject, and is capable of rendering much happiness to the learner, and is withal a very useful and practical lesson. To teach color call attention to colors, not to a philosophical treatise on Colors in some philosophy. Take the thing itself, and show it to the children. Familiarize them with the primary colors before they know there is such a subject as Natural Philosophy. I can not say what might be done for a class if the work is rightly managed, but I know that all might become expert in colors. I know we all have this mental faculty which puts us in relation with, and makes us know and appreciate and admire color, and I know that, like all mental Faculties, it is capable of endless improvement.

*Order* is no less Earth's than Heaven's first law. Since

" Confusion heard His voice, and wild Uproar  
 Stood ruled; stood vast Infinitude confined,  
 Till at His second bidding Darkness fled,  
 Light shone, and order from disorder sprung,"

the law of all creation has been Order. That mental faculty, therefore, which can put us in harmony with this Divine arrangement is of much consequence, and its cultivation worthy of much attention. System must govern everything. All business, all pleasure, all work must come to time and to rule. Children would better not do a thing than to half-way do it. The way some parents let



children attend school is enough to ruin their order for life: a little this week, less next, more the next—nothing definite or sure, only that you can not count on their being regular and orderly.

Parents should rather see that their children have a chance to be orderly. Teachers should have daily drills in observing and producing order. Let each pupil have a certain time for each thing he is to do. Have order and perfect system about all the work of educating. Let things be sure to come on time and in regular manner.

Have children at home and at school keep a nice, neat, orderly house. At home they should have apartments of their own, for the order and arrangement of which they are held responsible.

Call attention to the perfect order of all Nature's work, arrange a number of objects in order, and after disarranging them, have children to put them back as they were. Do the same with words, figures and everything, until you get them to see order. Require order in all work, walk and talk.

He who has a place for everything and keeps everything in its place will do twice as much work as he who works twice as hard, but does things in any shape, just as it happens. Therefore, every minute spent in the cultivation of Order is well spent.

*Number* is a necessary attribute of all things on earth. They are either first, second, third, etc., or one, two, three, etc. Number answers the question "How many?" All peoples can count. Children begin to count and reckon by numbers very young, and are delighted with it. This disposition should be encouraged every day. Have them count objects, add, subtract, multiply, divide. But do all with objects. None are half so expert in numbers as they ought to be, because, instead of teaching Number to children, we teach them figures and Arithmetic. All might learn to handle numbers five times as fast as they



do if only taught. As Arithmetic is taught with slate and pencil, children forget that they are trying to learn numbers. Do not defer teaching Number until children can make figures. Figures are not necessary to numbers. In fact they are sometimes much in the way. Mental Arithmetic ought to receive five times the attention it does now. Let parents and teachers begin to cultivate this faculty of Number as soon as the child is old enough, which is about the second year, and continue its development through school days, and we will see better accountants than now. Men will learn to rely on mind, not on figures, for results in calculation. How often it happens that one who does not know much of "figures," but has been forced to deal in Number, will get the right answer to a business problem, while the one who makes figures comes out behind and with the wrong answer.

*Locality* gives whatever is—position. Nothing can be without it. Whatever is must be *somewhere*. All things in nature have their place. We study sciences to learn this. Geography, Geology, Zoölogy, Phrenology, all call on us for Locality. Our daily life is made up of localized actions. Locality is a busy mental faculty.

It should be a strong one in all. Teach Locality right along with all beginning work with children. Locate your room, then your house, then your neighbor's house, then your town or place, then your county, state, country. Teach children to describe locations. Call their attention while young to the location of everything in their neighborhood. A single town will furnish more work for Locality than is usually done by it. Take the town by streets, then by blocks, and work it up until all can locate everything exactly. If in the country, have young people to notice roads, peculiar trees, the direction traveled, the direction of streams—in short, to note well their track, so they will recognize it the next time.

In the study of History and Geography—and both ought



to be studied together always—have the place located by drawing the picture of it as best it can be done. All can not travel, but all can see things by the help of this faculty and imagination.

Some people know absolutely nothing of the country in which they live; can not give you directions to a neighbor's house three miles from where they have lived for years; could not tell you how to go to the country church or to the village where they have been hundreds of times. It affords much delight, and gives one much useful knowledge, to rightly cultivate this Faculty. Its location so near to Eventuality, the historical Faculty, indicates that it must always be used in studying History. Give every event a place and a name.









DISCONTENT.

HOPE.

FAITH.



## VII.—HOPE.

“Auspicious Hope! in thy sweet garden grow  
Wreaths for each toil, a charm for every woe.”

ONE of the greatest blessings which Phrenology can be to us is to demonstrate that whatever is good is found within ourselves. Mental Faculties, moral qualities, social instincts, are *innate*. Nothing can be added to us. God made us complete. We only have to develop by *use* what we already have. Hope, sweet Hope, cheery Hope, joyous Hope, expectant Hope, uplifting Hope, is an innate mental faculty. Then it is our privilege, our duty to be hopeful—full of hope. Possibly no other mental faculty ministers so much to our comfort and success, to the pleasure and delight of our associates, as Hope. Its education, therefore, becomes of the greatest importance. To educate, indulge it, guided by reason. Control it by willing to do it. It relates us to the future. There is, then, a future. No time shall ever come when there will not be a future. Man, then, is immortal. Hope is only to begin here, and go on in the hereafter. The next life, then, must be progressive. God alone is perfect. He has made us to “grow in grace,” and come closer and closer to Him each day. Progression should be our watchword. Excelsior is God’s decree.

What we hope for we expect; what we expect we usually get. Hope, then, lies at the foundation of all success, all progress, all attainments. Hope begets prophecy and faith; Hope begets endeavor. He who is filled with hope works cheerfully. Such work always succeeds. We hope for great things, we expect great things of the future, we bring to pass great things. When the great missionary



said, "Expect great things from God, attempt great things for God," he made a natural connection. Expecting great things begets great effort. God has put the expectancy, the Hope, into our souls, and we are to make



Fig. 5.—HOPE LARGE.—CHARLOTTE FOWLER WELLS.

the great efforts. God has done His part of the work; we are to do ours.

Hope begets a looking forward; memory connects us with the past. On its dark side we should not look too



much. The future is ours, the past is gone. Then look to the future. All past mistakes may be corrected, and overcome. The future is long, and full of opportunity. What can not be accomplished? Hope in the future sends the pioneer into the wilderness. Hope in the future cleared our forests and erected our most magnificent structures. Hope in the future puts the seeds into the ground. As is our hope, so is our work. We expect results, we look forward for results, we hope for results, we do work meet for results, we get results.

Hope makes us believe that "whatever is, is right." If we are Christians it has us saying, "All things work together for good." How else can it be? Any other hypothesis would rob God of all goodness and wisdom. He made all things just right, and so arranged it that their workings can never be wrong. Then, downcast one, cheer up! There is good in everything. This is no dream of the poets or reveling of an unnatural imagination. It is one of God's truths.

By the use of Hope, by a belief in the righteousness of God's laws, cast off gloom and forget its shadow. Trust in the Lord and He will bring it to pass. Why not? If a heathen king could live in Hope, how much more ought we? When Alexander the Great had divided out all his possessions among his friends, and Perdiccas asked him what he had reserved for himself, he replied, "Hope."

We do often bestir ourselves to find complaint. How many things are there which go wrong, and which can never be righted! Absence of Hope, perverted Hope, begets this spirit of complaint. How unwise, how very foolish, to indulge it. Do not complain at what can not be remedied; do not complain at what can be remedied. Away, then, with complaint, with darkness, with repining. It brings no good. The cry of "hard times" never made them easier. To lose confidence in the future is miserable. To believe that this is the worst time we have ever



had, and that the future has only sadness and sorrow, disappointment and woe, is to wreck all our chances. It is to deny wisdom and dishonor God. The greatest evil which can afflict us is a loss of confidence in the future. And God has given us Hope, that we may not despair. The person who has large Hope will not. He may be cast down, but he will not surrender. He may be in poverty, but he will not give up. A grain of Hope is worth a pound of gold. The man with active Hope is happy, while he with many dollars is in misery. None of us get half the pleasure out of life, out of Hope, that we might. Since

“Races better than we have leaned on her wavering promise,  
Having naught else but Hope,”

why should not we?

Then “hope on, hope ever.” If there is no “peg to hang your hope on,” drive in one and then hang it. If there is no future for you, make one. If you desire greatness and hope for it, make it. Believing is seeing, hoping is having. So arouse Hope; gird on Faith, go in to win, subdue, and possess.



## VIII.—CONSCIENCE.

For many years men have thought and talked about right and wrong in human action, and why men do the one or the other. Learned men have written about it long essays, moral philosophers have speculated, and professors of moral philosophy in the colleges have taught these speculations as truth; yet men are not agreed at all, and the common people know nothing of this teaching, for they do not go to the colleges and take classic courses, and if they did they could not understand the present teaching on moral philosophy, since the authors of the books do not understand it themselves. One author teaches that we do right only because it is popular; another says only because we are benefited thereby ourselves; another teaches that we do right only because God has commanded us to do so; still another teaches that we are impelled to right actions by a good spirit which accompanies us; and still another will teach that there is no right or wrong. It is clear that in these teachings we have only the *feelings* of various authors differing as much as they differed as men. Whatever governed and controlled each of them as individuals he has taught us controls our actions, the conduct of the whole world. To use a common phrase, “they have measured our corn, every one’s corn, in their bushels.”

Phrenology has settled and made clear this point by demonstrating that men have in their brains the organ of



Fig. 6. — CONSCIENTIOUSNESS SMALL.



Conscience, and, therefore, a primal, mental faculty of Conscience. If this science had done nothing else for the world, this is enough to repay the labors of the discoverers of Phrenology. This faculty is our sheriff to bring us to justice, not our judge of right and wrong, or our in-

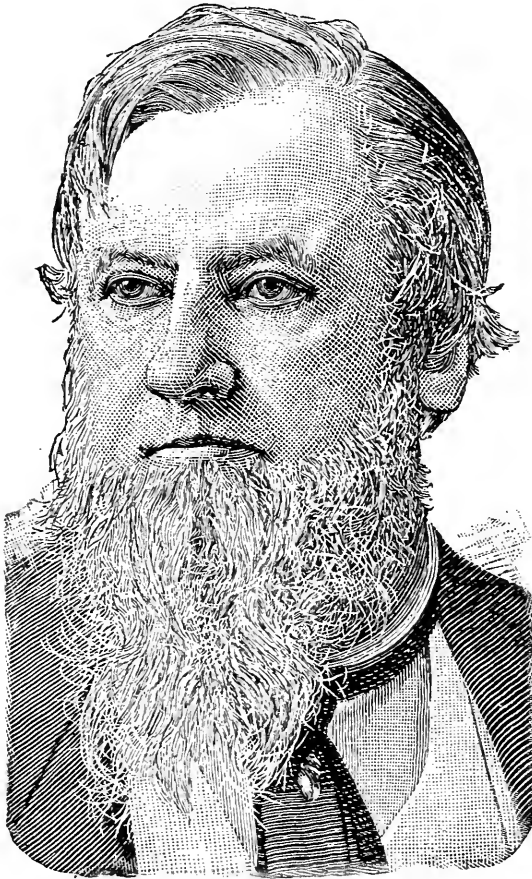


Fig. 7.—H. B. ANTHONY.  
CONSCIENTIOUSNESS LARGE.

structor as to what is right or wrong. Conscience itself, being merely a sentiment, a feeling, does not *know* right from wrong, therefore, is no guide to right, as some teach, but an impulse to do what we have been taught and believe is the right, to shun what we think is wrong. As to what is right or wrong, the intellect, the knowing faculties, must teach us that. So it is not enough to do what we think is right, but it is

our duty to know the truth, the right. For this purpose God made us knowing, reasoning beings. And each is to know for himself and not another. We should, then, not be so well pleased, so satisfied with the conduct which gives us ease of Conscience unless we *know* what is right. We



should seek to have a "good" Conscience as well as an "easy" Conscience. The latter is given by doing what we *think* to be right, the former by doing that which *is* right.

The activity, the acuteness of Conscience depends on its use, its training. It is much larger in children than adults. This tells a bad tale as to our treatment of it. Every time we neglect its warning, go counter to this feeling that we should do right, we weaken it. Every time we are led by it, we strengthen it. Its training, then, is important, natural and easy, as is that of all the mental faculties when they are understood. It is not to be trained by moral lectures. "Telling is not teaching," not training. Many good parents give long lectures to children, and then wonder that they do not do right. Many teachers "tell it over and over again," and wonder why their pupils are not strong and wise.

Here is the secret: there has been no activity of faculty. You can not give a child ability in arithmetic by telling him about it; you can not teach him music by lectures on the science; neither can you give him activity of Conscience by moral lectures. There must be *doing*. "We learn to do by doing." We can appeal to the child's Conscience, and show it how to obey it, but no strength comes of this unless the child does obey it. The individual must ask for himself, "Is this right?" If right, do it; if wrong, shun it as you would poison, the adder, death; for doing wrong knowingly is death to this mental faculty. Therefore, "let justice be done, though the heavens fall;" or, as Washington has put it, "Labor to keep alive in your breast that little spark of celestial fire—called Conscience."

"What is right? Why is right, right?"

"Whatever is, is right." God—Nature—makes no mistakes, and only ordains suffering and pain that good may come of them. Right is right of itself, and not because men's



law, or society, divine law, or God himself, says it is. God tells us the truth because it is truth, not to make it truth. We should, then, do right because it is right. Oh! for men with this principle, men who will "fear God and keep His commandments," without any fear of punishment, men who will not sacrifice Conscience for the dollar, for popularity, for the approval of the great of earth, for any or everything.

We want more of Conscience in every walk of life. Our farmer needs it, that he may not mix water with his milk, put his best fruit on top and the rotten at the bottom, pack his cotton with the poorest in the middle of the bale, take to market spoiled eggs, and a hundred other things which he does. The blacksmith needs it active, to make him put good material in all his work, and repair to make it last, not to make it wear out. The carpenter wants large Conscience, so he will not put in weak and poor timbers where strong ones are needed, so he will not work three weeks on a ten days' job if he is working by the day. The merchant must watch his conscience. He has such a good chance to spoil it, such inducements to overreach and weigh light and heavy, for it is money in his pocket now. Only a little while ago there was a great outcry about light weights in all merchandise sold by the pound, and it was just about proved that all goods put up by weight are short. This is a sad commentary on the American merchant and manufacturer. Shall this thing continue? The lawyer—what shall we say of the lawyer? Of all the men who ought to be governed by Conscience, who should seek an active, controlling Conscience, none would find it more to his interest and advancement than the lawyer. Let a lawyer lay it down as a rule that he will not take any case unless he can carry his conscience into it with him, and he will not lose so many cases. Let all do this, and what a diminution of lawsuits we would have. There would be no one to take the wrong side, and the poor fel-



lows would have to settle the trouble without going to court.

But I need not enumerate. We want Conscience so active in all that they will do an honest day's work, sell an honest pound, stick to the right, be found on the side of justice.



## IX. —DIGNITY—SELF-ESTEEM—PRIDE— ARROGANCE.

ONE man is dignified, self-poised, relies on self, believes in self, is a born leader, directs his own operations, governs himself; another has no confidence in himself, does not care how low you find him, thinks *he* can never accomplish anything, asks advice of every one and tries to follow it all, making a failure, has no “head of his own,” must always



Fig. 8.—GEO. BANCROFT.—FIRMNESS  
AND SELF-ESTEEM LARGE.

work under some one else. Why this difference? Phrenology explains it. Man has this mental faculty of Dignity, Self-esteem. If its organ, which is in the very back part of the upper head, just where it turns down, is large and active, his character will show it. He will be the first man described. If this faculty be weak, he will show deficiency in dignity and self-respect.

This is an important faculty in character. There is a saying, in which there is much truth, that we get what we demand, what we claim for ourselves, that the world will not estimate us above what we claim for ourselves. This is largely true. An important element in success in any line is to have confidence in our own ability, and perfect control of self—so perfect that we can make self do what we ought to do, whether we want to do it or not. This is almost education complete—ability to do a thing, confi-





DIGNITY AND SUBMISSION.







dence in self that you can do it, and power to so control self as to make self do as he ought. This the faculty under consideration largely does. To do this it must be trained, cultivated, in the right direction. It is very unfortunate that our present methods of school and home instruction do not train this faculty. We do for the child instead of directing him, compelling him to do for self. The teacher learns the lesson, prepares the lecture, and pours it out on the pupil, and is furious because it does not go *in*. The teacher studies government, learns its principles, and tries to govern the pupil. Such a course is ruinous to the pupil. Let it be repeated: *Self-government is the only government worth having; self-development the only development.* Let pupils in school, children in homes, have the early duty and responsibility of governing self. Any other plan is suicidal for the children. God has given us this mental faculty which gives us faith and trust in and control of self, and for another to try to do these things for us deprives us of a part of ourself, and makes us dependent, slavish.

This faculty gives satisfaction with self, says "Well done," if it is well done, and feels a great pleasure in having done it for self and by self. Let students compare the pleasure felt when the teacher has solved a problem for them, with that felt when they have done it for themselves. Remember, the right exercise of mental faculties always brings pleasure, and only pleasure.

A feeling of worth and dignity is what the Creator endowed us with by giving us this faculty. "Ye are of more value than many sparrows." God created nothing but is of worth, how valuable we can not comprehend; but man is worth more than all else. In fact, all else was made *for* man, not man for it. "The Sabbath was made for man, not man for the Sabbath." It is true man fell from the high estate in which he was placed, but he did not lose all the resemblance to God, the image in which he was



made. How perfect and almost infinite is man's mentality. Such a creature is not a "worm of the dust," except comparatively. As compared with what we ought to have been, and what we shall yet be if we live aright, we are weak and low; but as compared with all other of God's creation—and none are low or mean, it was all "good"—man is incomprehensibly great and powerful. Let him so estimate himself, and in and of his own God-given power and might, do something for himself, make something of himself.

This feeling should keep us from the bad, from doing the wrong, from bad company, from wicked thoughts. One who has this faculty active will feel and say, "I am above that. I can not stoop to enter that degrading place." This is a commendable feeling. One of God's greatest and best creatures should be above the bad and the wicked. This is true pride, the kind that does *not* go before a downfall, but keeps us from the downfall. One who thinks much of self in the right spirit will not act the degrading part, but will so carry himself as to be above suspicion.

This reliance on self, belief in self, satisfaction with self, gives a desire to be one's own self in the hereafter. Some have very strange notions of our life beyond the grave, and ask, "Will we know each other there?" A question which will settle it all is, "Will we be ourselves there?" Our consciousness, our desires, our hope, answer this. An existence which is not ourself would not be immortality, but simply transmigration. I desire to be myself there, you desire to be yourself. None of us would change places with any one. This desire God will fill, and we shall "know each other there," since our existence is not changed, but only continued and widened.

If this faculty is strong, it is easily perverted. It gives pride in the bad sense, and arrogance and a domineering, overbearing, tyrannical disposition; a tendency to think



more highly of one's self than one ought. With little intelligence this is unbearable, and it spoils great intellects; that is, it spoils their influence. Only children are apt to have this feeling. Those who have been made much of, children educated in the "select" schools, are often spoiled with it. Our "common" schools are great blessings in more ways than one. They allow the high to be placed alongside of the common, and this often takes out much of the starch and foolish pride. Parents often spoil children by early impressing them with the idea that they are better than any one else's children. This is self-esteem in the wrong direction, and should be watched for and corrected by parents, rather than encouraged.



## X.—CASH AGAINST CREDIT.

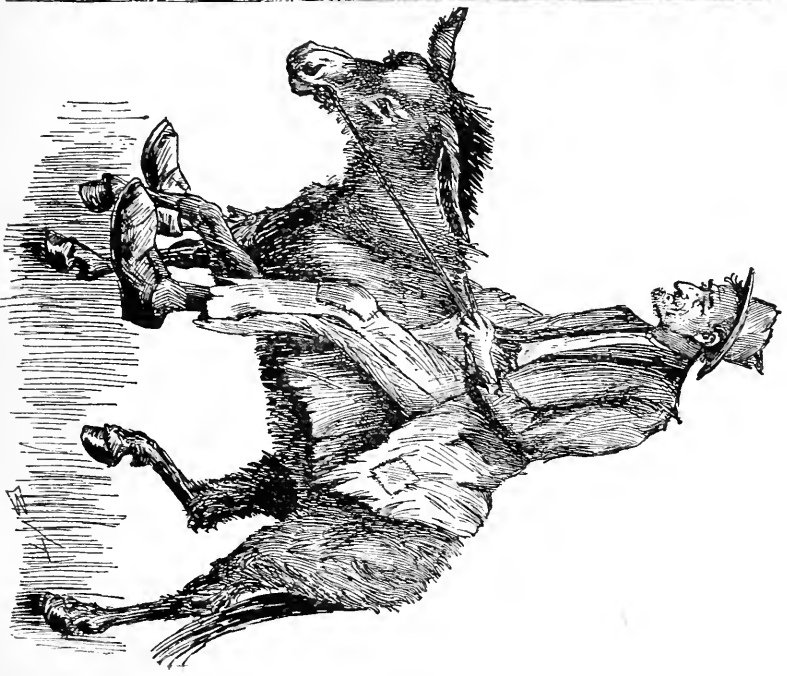
OUR artist has presented the results well and truly. This is the end of it. This is what each leads to. Cash payments bring ease, independence, prosperity, contentment, happiness, health, and wealth. Behold all these in the person and surroundings of him who "pays as he goes!" He is now, in his advanced years, enjoying a well-earned reputation for honestly, uprightness and commercial integrity. How is it with our friend on the mule? His face and person tell the story, and what a story! How the heart aches to see to what he has come! How hard that expression! How deserted that look! "No man careth for my soul." Should we follow him home, we would find matters equally uncomfortable. There are no comforts and modern conveniences in *his* home, no books and education for the children, no easy-chair for the tired wife and mother. The children look sad and lonely. Why? "Father is in debt, and can not pay. Hard times are upon us." The mother, once light-hearted, gay, joyous, and buoyant with hope, is now despondent and hopeless. Why? "The debts are past due, and we can not meet them."

Why these widely different results? These two men were not always so far apart. They had about an even start. We can remember when both were much younger than now. They had about equal advantages. What, then, caused the difference? Let *them* tell the story. "I pay cash." "I go it on a credit." There you have it. That is enough. That gives the reason. Further explanation is unnecessary. We now know the cause of the prosperity and the failure; the joy and the sorrow; the





I PAY CASH.



I GO IT ON CREDIT.







sunshine and the shadow; the gladness and the gloom; the abundance and the rags; the fatness and the leanness. Cash payments have brought the one; the credit system the other. These two commercial methods are responsible for the widely different results. "Going it on a credit" has brought its accustomed ruin in its wake. It always does. It can not fail. Its causes are unerring, its effects unfailing. This poor man stands for thousands who have tried it. If persisted in, its results are unvarying. There is no good to come out of the credit system. Examine it in the light of reason. Look at it from all sides. Think on it with care. What does it do?

1. *It increases the price of everything.*

This alone is enough to make every thoughtful man stop and turn about. Compare the price you must pay for everything you buy on a credit with price of same for cash. You can not afford it. Pay-day may be some time in the future, but these high prices must be met, these debts must be paid when money is as scarce and as high as now, maybe more so. You can not pay fifty to one hundred per cent. more just because some one can credit you six or ten months. Do you not know that *you* can not make this high rate on *your* investment? Do you not know that *your* labor can never reach this?

Working-men and farmers may organize, and print papers, and make speeches, and petition government, *but so long as they buy on a credit they can never prosper.* The prices are against them. They get cash prices for work and produce; they pay credit prices for purchases. The difference is fifty to one hundred per cent. It can not be overcome.

2. *The credit system leads to speculation.*

It fosters it, makes it possible, demands it.

It is very common to hear a vender of merchandise say he can not make anything if he sells for cash only. The margins are too narrow, the buyers too sharp, competition



is too close; but let him sell on a credit and get customers bound to him as so many slaves, *very serfs*, and then he can make all the profit his conscience will permit him to put on. He can then grow rich in a few years, if he can only collect a part of his debts. Call this honest commercial business who will, it is downright speculation on the unearned wages of the poor, a speculation on muscle and blood and *life*.

3. *It leads to extravagance.*

"It can be charged" is so easy. "We can have it" is often the decision, when if the money must be paid *now* the conclusion is "We can not afford it." The farmer who is buying on credit often brings back more goods from town in a single day than his more sensible neighbor who pays the cash can afford to buy in a whole year. The very fewest men are not extravagant when buying on a credit; while the fewest are when paying the cash.

No man can obey the injunction, "Live within your income," and buy on credit. He does not know what his income is going to be. He is spending that which he has not, which is really not his. No man knows what he can pay one year ahead when he must yet make it all. He is extravagant even of his thoughts to try to estimate it. He soon grows extravagant of words and promises. And soon extravagance hath eaten him up, killed him outright.

4. *It leads to careless buying.*

In these days of want of conscience in the commercial world, it behooves every buyer to keep his eyes open. It is not every pound that contains sixteen ounces, nor every yard that measures full thirty-six inches. The general and almost universal cry is, that nearly all manufactured goods are *short*. Yet how easily are we deceived in these when we get them on a credit. We possibly think they are as good as the pay, and that we do well to get them at all.

Often persons buying on credit do not inquire the price



of articles, but take them along to be "charged." Quality and price are not of much consequence; to get the goods is the thing. How can such buying bring aught but failure and ruin to the buyer?

5. *The credit system requires large sums of money on pay-day.*

It is very easy to do great things by littles, but exceedingly difficult to do little things all at once. God could not, did not, do His creating all at once. Day after day He worked at it. Time is an element in all things human and Divine, earthly and heavenly. Time, present time only, is given in which to do the things of the present. "Sufficient unto the day are the evils thereof." Oh, that we could learn this lesson from our Heavenly Father and His works! "Give us *this* day our daily bread." "Take no thought for the morrow." If we would only provide for each day as God has done in His great economic plans of nature! If we would be happy, we must do so. It is a Divine law; to violate it brings misery.

Little accounts are so easily settled, little debts so easily paid. If we would only pay as we go for our earthly needs, and "lay by us in store on the first day of the week as the Lord has prospered us" for the Lord's cause, how happy we might be. If we would follow the Divine plan, the natural plan, in all things, rather than hunt out ways that are dark and plans that are failures in both our business and that of the Lord's house, He would prosper us "many fold" in lands and houses, friends and homes.

6. *It increases lawsuits.*

Men who do not "run accounts," rarely go to law. They have no need to do so. They pay the cash, get their rights, and are free and happy without appealing to Cæsar. But how often men must go to law to settle a disputed account? Three fourths of civil suits involve the collecting of some debt. How happy would we be if we would only



obey that Divine command: "Owe no man anything but to love one another!" It is strange that we will not. Man feels so wise and so great that he can not abide by the decisions of the All-Wise, but must in all things hunt out ways for himself. Well, he must pay dear for his whistle; that is one result.

7. *It makes men careless of obligation.*

This is a sad result of the system. No man who buys on credit can meet all his obligations. All must at some time ask for extension of time. This is the history of all of them: first, asking for time, then desiring to shun, pleading statute of limitation, and putting off payment in all possible ways. Debts will press. That is their nature. Then good men begin to feel that pressure, and must do something to relieve it. Oh, what a temptation to shun an obligation! How many men have broken promise for the first time in a matter of debt payment? At first, little promises are broken, then great contracts violated. Men get used to being in debt, used to being pressed, used to making promises, used to breaking them, all because they at some time lost good sense and traded on a credit.

8. *It makes men slaves.*

In more senses than one is this true. Men who seek credit, usually have not the wherewith to pay, so they must *bind* themselves. Few realize how complete and servile and degrading is slavery for debt. True, men may not now be made to work for the creditor as real servants, but they are bound to him all the same. How few ever free themselves from this bondage! The chains grow heavier and more binding year by year. The debt grows more and more.

The unpaid balance is easily kept out of the reach of the debtor. The exorbitant prices which he must pay make it almost impossible for him to "come out at the end of the year." The profits are so great that the creditor may not be anxious for him to get out. He can carry him for a



few hundred and still make a good profit. So the poor man continues bound, lives in fetters, and dies in slavery. Oh the bondage of debt! and how many an otherwise free and independent spirit has all the freedom, all the life crushed out of it. Young men, as you value freedom, personal and social, as you rejoice in your American birth-right of liberty, do not contract debt and become bound by its galling fetters. It is violative of the spirit of our institutions, as well as that of our Divine religion.

9. *It causes failures in business and financial crises.*

How else could they come about? Did you ever hear of a man's being "closed out," unless he owed some one? It was all for debt. Had he bought and sold for cash, he could have snapped his fingers at failures and financial crises, and gone on, on, straight on. But failure to collect brings failure to pay, and this failure goes from one end of the earth to the other. Hundreds suffer in a single day from one man's inability to pay. To shun all this, to be sure *never* to fail, pay spot cash. So many men deplore the fate of our merchants. They make money, flourish for a long time, maybe grow rich, but finally lose it all and go under. Why? Because they had traded on, and trusted promises to pay; in other words, have "gone it on a credit."

The man who buys and sells for cash can not fail in business; and if all did this, disasters and financial crises could not come.

10. *The credit system almost doubles the work of business.*

Business cares and business labors and worries should be closed in with the office and store door at evening; but not so with the man who is "running accounts." The long ledger must be carried home at night, and the hard work must be done. Time which ought to be spent in pleasure, self-improvement, or deeds of charity, is spent in keeping accounts. Then comes a long, hard job of collecting.



Work, work, to make and arrange the accounts, and work, work, work, to collect them, when all might have been minimized by paying the cash.

11. *The credit system is anti-Christian.*

It does not minister to individual piety, but quite the reverse; it does not feed the poor nor clothe the naked, but it robs the weak of their honest toil; it does not elevate and purify, but it degrades and weakens morals; it does not obey the Master, but sets His teachings at naught.

But why inveigh further against this "system"? Can any good come out of it? Is it not wholly and altogether bad, and that continually? It offers only failure and ruin financially, and weakness and depravity morally and spiritually. Then discard it, shun it, have none of it, run from it; escape, and save yourself and yours.



## XI.—AMBITION—LOVE OF APPROBATION— VANITY.

“ A good name is rather to be chosen than great riches.”

THERE are very few who do not desire the good opinion, the good wishes, the kind words of all. This sentiment arises from a special mental faculty, since all normal minds have it. Some there are who do not care, maybe, what



Fig. 9.—MRS. E. D. E. N. SOUTHWORTH.—AMBITION LARGE.

others say. Such minds are abnormal and usually not far from ruin. Just as one who can do all manner of wickedness without any conscientious feelings has long time violated Conscience so one who can truthfully say, “ I do



not care what others think or say of me," has used wrongly his Love of Approbation.

This faculty, desiring the good wishes of others, prompts us to work for it, makes us polite, discreet, and sometimes politic. It adapts us to company, society, friends. It acts with or on nearly all faculties. If Casualty gains his suit, we enjoy the approval of the world; if Acquisition gains wealth, it is much more enjoyable because of the Approval of others; and so on with all our mental operations.

While we live in the world we are influenced by those who are around us, and we influence them. A good question is, "What effect will this have on my neighbors, on the world?" Yet it should never get in ahead of the question, "Is it right?" Policy must not take the precedence of principle. Our friends and neighbors should have our consideration, we should seek their approval, but we should not let this feeling govern us. One thus governed soon loses self-respect, seeks the opinion of every one, tries to please all, and fails to please any. No person, possibly, needs better balanced Self-esteem and Love of Approbation than the teacher. If he have too much of the former, he is too apt to be a domineering tyrant; if too much of the latter, he seeks to please each one of his patrons at the expense of all the rest, himself and the school. He does all things to please; he "teaches flat or round, as the patrons want it." Such a teacher, such a person, is indeed a slave to others, and without independence.

In the government of children this is sometimes a good faculty to which to appeal, but there is much danger of perverting it by making this appeal too often. If we ask the child every time, "What will So-and-So think of you if you do this?" he is apt to learn to ask himself this question first. Another serious mistake of educators is to appeal to this faculty every day with prizes and places of honor. Getting prizes and gaining honors should not be *the* things which draw children to school and keep them at



work. If the work be such as the child ought to do, and be presented by natural methods, there will be no need of prizes and "rolls of honor." Nine times in ten the schools using these methods are teaching contrary to nature, wanting in common-sense methods, and are despised by nearly all those who do not get on the "roll of honor" or get a prize; and a large majority do neither.

Yet sometimes the most deserving do not get any prizes in these systems. Effort should be rewarded with the same commendation as success. Commendation, praise, then, becomes a great factor in training, in helping to build the character of those around us; but all who deserve it, all who try to succeed, must receive this commendation. The pupil who works, the child who wishes to do right and tries, the wife who does her best to prepare a good dinner, the husband who makes an effort to support and provide for family, should have the commendation of those whose opinion they value, even though they fail. Blame never, praise ever, where there is effort. Praise of effort nerves for a stronger, more determined effort, and almost insures success; blame reverses all effort and insures failure. There are few feelings quite so killing as that coming from the censure of one we respect and love when we have made a faithful effort. So, we see, this faculty is a mighty one to play on in getting service, work done, obedience; yet a nice one, and liable to be perverted. Scolding always makes the one scolded feel, if he does not say, "I don't care. I won't try any more." Remember this, you scolding husbands, wives, mothers, fathers, and teachers. Scolding never did any one any good. Remember this, you preachers, who by men's plans have been elevated to places where you can "lord it over God's heritage."

As before stated, this faculty acts on and with nearly or all others. Many go to bloody battle by its promptings. A man is insulted, treated outrageously, and for fear some one will say or even think him a coward, he



*figh*ts. This is itself cowardice of the weakest kind. When the world is so far advanced in civilization as to look on fighting and warring aright, pretty women and matchless orators will no longer cause bloodshed by commending the bravery of the murderer. When men are governed by reason and conscience, rather than love of praise and fear of censure, nations will hardly "learn war any more."

Being led by Love of Approbation rather than common sense gives us our "fashions," our foolish and wicked fashions. Would any woman pinch her foot until she hobbles along lamed, every step bringing pain, but for her love of approbation? Would any man wear shoes sharp enough to go right through a dog at a single kick, if he were placed in an island all alone? Behold what follies and sins in fashion, what piles of hair all over the head and clear down to the eyebrows, what squeezing of waists, what tortures of clothing, all because some one else says it is the thing to do! What a sin thus to pervert a God-given faculty to such a use! One is ashamed not to be in the fashion, and is kept in-doors, away from the church of God (?), because he has not the means to go in the fashion. Love of Approbation should act with common sense and Conscience, rather than go it alone, or lead. A perversion of this faculty produces vanity, a feeling most foolish of the foolish, and compared with which *pride* is a saint. Dr. Gall, the discoverer of Phrenology, says: "The *proud* man is imbued with a sentiment of his own superior merit, and from the summit of his grandeur treats with contempt or indifference all other mortals; the *vain* man attaches the utmost importance to the opinions entertained of him by others, and seeks with eagerness to gain their approbation. The *proud* man expects that mankind will come to him and acknowledge his merits; the *vain* man knocks at every door to draw attention toward him, and supplicates for the smallest portion of



honor. The *proud* man despises those marks of distinction which on the *vain* confer the most perfect delight. The *proud* man is disgusted by indiscreet eulogiums; the *vain* man inhales with ecstasy the incense of flattery, although profusely offered, and by no very skillful hand." Mrs. Ellis has said: "Those who live on *vanity* must not unreasonably expect to die of mortification."

Let us study ourselves, our own actions, especially our public conduct, and be sure we are not being led by Love of Approbation at the sacrifice of conscience and common sense.



## XII.—FIRMNESS—OBSTINACY—STUBBORNNESS.

Be ye steadfast, unmovable; always abounding in the work of the Lord.—PAUL.

FIRMNESS, regularity, sameness, is an attribute of all Nature. The “everlasting hills” stand where they did the first we knew of them; the giant oaks come up, take root and grow in the same place. The Earth itself keeps

its steady, unchanged course among the stars. The Great Author of all this stability is Himself the personification of Firmness, “from everlasting to everlasting.”

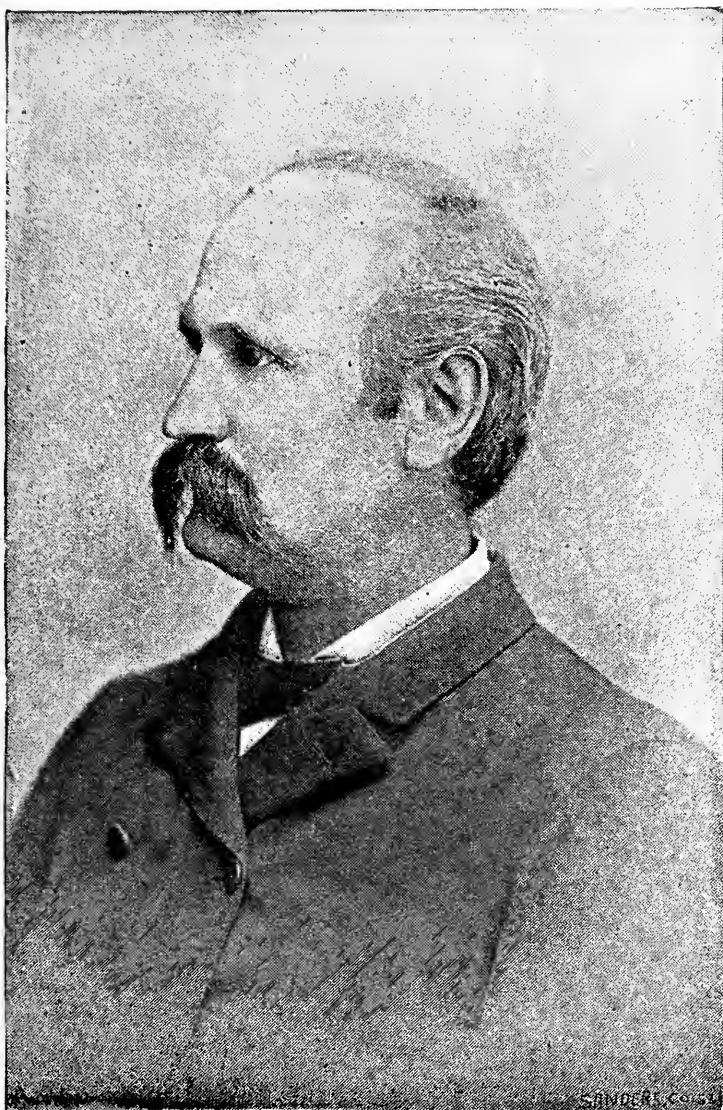
To put us in relation with this plan of Nature our Creator must endow us with a mental faculty that can understand and appreciate the idea of



Fig. 10.—WADE HAMPTON.—FIRMNESS LARGE.

firmness. This He has done. All have it; some make poor use of it, and are driven about by “every wind of doctrine,” ever changing and looking after some new idea, and never one thing long enough to let you find where they are. How we do admire firmness, even though it be somewhat severe. “Backbone” is its common name. We want men in every





PROF. H. A. DEAN.

FIRMNESS LARGE,







walk of life with this quality -- firm, stable, immovable; pillars of Church and State; constant, reliable, unflinching; tough and strong for the right; willing to *stand*, and, having done all, to *stand*. Let this faculty work with reason and conscience, and its motto is: "Be sure you are right, and then go ahead." Let investigation come first. It is not so good for a man to be immovable in the wrong. Get right and remain so. Find your bush and stick to it. Seek the truth until you find it. Do not let go until the blessing comes. Make persistent effort. Persevere in the right. Swerve not from the straight and narrow way. Hold fast to the promises. Believe constantly that success will come. "Blessed are they that endure to the end."

There is possibly no one thing on which so much depends in our character as firmness. Therefore, its cultivation becomes an important item in education. What is knowledge without it? How weak and wavery are some men with "all knowledge!" They have lost the image of the Creator. Half-way work at school will not cultivate it. There must be persistence. Never give over. Do not let children at home quit a thing until it is finished. Encourage them to stick to all play and work till the thing is done. Encourage them to stand. Petting and babying will spoil this faculty. Let the boy early feel that he is of some worth. Let him *stand alone*, make his own money and handle it, help the weak, support the fallen.

The child who is always restrained and *acted for* will never have a chance to cultivate firmness. We do too much for children. They naturally want to do for self. Let them. Help them by encouragement, but do not say, "You can't do that. Let me do it for you." Always say, "You can. Try."

There is a firmness which amounts to obstinacy, to stubbornness. This I would not have you seek, and if we take the time to investigate carefully before we fix our notions,



we are not apt to be stubborn. The man who is in the wrong is more apt to be obstinate. Believing that he may be wrong, he summons all his Firmness to make up for what he lacks of principle, and thus learns to be mulish. The "Be sure you are right" has not come first with him. A most important use to which this faculty is put, or should be put, is the resisting of temptations. We are always so sorry for the poor weakling who "can't help it." He gives way to temptation once, twice, thrice, and grows weaker and weaker. He promises himself, his loved ones at home, his God, that no more will he yield to the tempter; but, alas! No youth is master of himself until he can say No, and mean it, and stick to it. Every one should have such a bearing and such a tone that one denial to the tempter will drive him away; but if he have not this, let him have power to say No, again and again, until the temptation passes away. "*Resist* the devil, and he will flee from you." This is done by the mental faculty, Firmness.



### XIII.—VENERATION—WORSHIP—IS THERE A GOD?

What greater calamity can befall a nation than the loss of worship?—EMERSON.

IN all Nature's work there is perfect adaptation. Nothing is made but has its specific use, nothing is made in



Fig. 11.—REV. E. D. MURPHY.—VENERATION LARGE.

vain, nothing is made for itself alone. Every created thing has its companion in nature, that for which it is made, or which was made for it. Everything uses something else, or is used by something else. If there were



cast on our Earth a being from another world, and on examination it was found to have eyes to see with, we should know at once that the world whence it came is a world of light; for had the animal grown in a dark world it would have had no *need* for eyes, and Nature would not have given them, since she does nothing but is necessary, and gives nothing but is to be used.

Examining our animal further, we find it possessed of ears to hear with; therefore, the world where it lived was a world of sounds, since ears are adapted to sound, and this is their only use. The ears, you see, prove conclusively the existence of sound. A further examination shows the animal has *lungs*; therefore, the home he came from has an atmosphere, since lungs are adapted to air, and their only use is to breathe air. Further illustration is not necessary. The reader can carry the analogy to any desired number of cases. The proof is positive, as unmistakable and undeniable as a mathematical demonstration. Now, there is in man the mental faculty—with its organ right in the top of the brain—of Worship. Man has been called the worshipping animal.

The natural man worships. It does not take civilization, enlightenment, or education to make him a worshipping being. In the barbarian, in the savage, in the half-civilized, in the rude, in the white man, the black man, the yellow man, in all mankind there is this propensity to worship. It does not enlighten him as to what to worship, or how to worship, but simply gives him the worshipping feeling. This mental faculty does not know anything; it is not one of the knowing faculties; it is simply and only a feeling that moves man to worship. He may worship the sun, the moon, the winds, the thunder, the Earth, animals, images made with his own hands, but *worship* he will and must. Why? Because he has in his mental constitution this primal worshipping faculty. But the sun, great and good and powerful as it is, is unworthy of *man's*



worship. The Earth, with all its grandeur, its beauty and its exquisite loveliness, is unworthy of *man's* worship. The brazen images, the golden engravings which his own hands have made, are wholly unworthy of *man's* worship. But since man worships, there must be something for him to worship, something eminently worthy of *man's* sincere veneration. Otherwise Nature would never have given him this worshiping faculty. But what is worthy? Who is great enough to receive man's veneration? None but a Being great, good, all-powerful, all-wise, intelligent, supreme. Therefore, there is such a Being. God's existence, then, is demonstrated, proved as clearly and as unmistakably and as finally as was ever any proposition in mathematics. And not only His existence is proved, but His characteristics. Man, with his greatness, his goodness, his love, his wisdom, his justice, his benevolence, his almost infinite intelligence, must have in the God he should worship all these attributes in perfection. Thanks to Phrenology for this demonstration, this scientific proof of God and His attributes. Ministers of our holy religion sometimes sneer at Phrenology and call it materialism. Brethren, when you do so you insult your best friend among the known sciences. What other science will give this proof? Not one. "Then speak right out in meeting" in favor of Phrenology, for when you oppose it you only show your lack of wisdom. Learn Phrenology, and take it along with your Bible to show God's existence and power to the unbelieving. Behold in Phrenology, as did Horace Mann, "the handmaid of Christianity."

A few words on the use of this faculty. As has been said, it does not show us how to worship, but only moves us to worship, to sacrifice to a higher power. Man had to have this faculty to put him in relation with God. Did he not have it, he could not worship, though his intellect might believe God is. Without intelligence, he worships something. Intellect teaches him what to worship. So



this faculty, and this faculty *alone*, makes man a worshiper. Religious worship, then, does not depend on intellect, on learning. The weakest intellect, the most unlearned, can worship God. Stand in awe, ye worldly wise men, in view of this fact, and respect the worship of the most ignorant and unlearned! God's people should all be intelligent, and even learned, but He does not choose them and love them for these things. Behold, He has "chosen the weak things of this world to confound the mighty!"

The exercise of worship in one person excites it in another who is near. This is a law of Nature. Any mental faculty in exercise arouses in another the same feeling or thought. So we are not to "forsake the assembling ourselves together" to worship. There is not now among Christians enough worship. They go to church to *hear preaching*, but not to worship. Worship always benefits, preaching may not. Therefore, worship often. Prayer meetings, worshiping meetings, "praise" meetings, experience meetings are the very best. Have these by all means. A church that can not live without a preacher for quite awhile ought to die. Do not understand me to undervalue the minister, by any means. But I fear he is overvalued by too many church members. He is their *sine quâ non*. This ought not to be.

Worshiping makes us like the Being we worship. I can not begin to *think* to the *end* of this proposition. Can you, my reader? Like God, more and more like God! Drawn nearer, nearer, still nearer every time we bow before Him in real earnest. What are the possibilities of fallen man? Possibilities and responsibilities! "Thou shalt have no other gods before Me." "Thou shalt not take the name of thy God in vain." "Worship the Lord in the beauty of holiness." "Walk humbly with thy God." "Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of Him." "The Lord is a jealous God."



Our Creator gives us this faculty to be used in worshipping *Him*, and He requires our whole heart-worship. What does He think of those who have found a better way than He reveals, who have made for themselves statutes of worship and praise, and have largely set aside His word and His will as revealed in His word? What is man that he should write a book directing me how to worship the Lord, who has revealed Himself to me in His own word? Away with all substitutes for God's Word! If they contain less than is in the Bible, they do not contain enough; if they contain more, they have too much; if the same, they are of no use, since we have the New Testament—Last Covenant—about as cheap as we can get any book. Besides, these "forms of worship," these written prayers, render dry and spiritless the worship of God. One is taught to "say his prayers," to read his prayers, to worship God in form only. This is substituting the letter for the spirit, the likeness for the real. Oh, that men would praise the Lord, follow the Lord, trust in the Lord, believe fully in the Lord, and forsake the traditions and commandments of men! "In vain do they worship, teaching for doctrine the commandments of men." Bryant has said:

" Ah! why  
Should we, in the world's riper years, neglect  
God's ancient sanctuaries, and adore  
Only among the crowd, and under roofs  
That our frail hands have reared?"

Yes; why should we lose all the good there is in worship by the cold, stiff, formal surroundings? Why should we not worship God from the heart and with the heart, rather than from the book and with the tongue? Blessings on the man who loves the primitive Christianity, and delights in the good old ways, and labors to teach the doctrines from the Word of God alone!



#### XIV.—OUR SOCIAL SIDE.

WHATEVER is for our good God has given us. He made us to live in families, in communities, in homes, to live as



Fig. 12.—J. H. MAYNARD.—SOCIAL  
ORGANS LARGE.

parent and child, as husband and wife, as male and female. This demands of us social nature, and we have it. The normal exercise of any mental faculty brings pleasure and benefits. This is none the less true of the social faculties.

The organs of brain manifesting these feelings are situated in the back head, and in proportion as this is full and long from the ears backward will an in-

dividual have the social feelings strong. Among these feelings we find:

##### AMATIVENESS, OR LOVE OF OPPOSITE SEX.

This feeling is no less pure, good, holy and beneficent than Kindness. God gave it. All living things have it. "Male and female created He them." God sexed all animate nature, man not less but more, for He intended that he should get more pleasure from the exercise of this



faculty than any other animal, in proportion as he is nobler, higher and better.

This feeling gives regard and tender feeling—love—for the other sex as such. Boys love girls better than boys, sisters better than brothers. Girls love boys and brothers. How tender and loving they are to each other! Does the brother ever feel more of the man than when he goes out with his little sister, and is to take care of her? What would he not do for her? He is her protector. And how fondly, tenderly, confidently, and lovingly she trusts in him! And so it is later on in life with this boy and some other boy's sister. He will be as tender and loving to her as he was to his own. See him—how polite, and gallant, and attentive, and manly! This Amativeness does. It makes the boy manly and the girl womanly—not *manish* and *womanish*. Foolishness, prudishness, fashion does this. When teachers and parents try to stop the exercise of this mental faculty by not allowing the boys and girls to speak when in the same school, when they carry this still further and separate them, putting the boys in one school all to themselves, and the girls in another all to themselves, with maybe a high wall around it, so no male eye can even look in, they are violating a law of nature and sinning against God. Co-education is the only perfect education; and no matter how much an individual learns in the other way, he comes from the school one-sided and lacking in social development. The sexes were created and put in the world, in the same families, to be and dwell together, and he who separates them does violence to God's plans.

Another of these feelings that wise (?) men have tried to violate, set aside and annul, is—

#### UNION, FOR LIFE—CONSTANCY.

This is shown in many of the lower animals—mating, pairing, wedding. One male with one female. This



union among the lower animals may be for a season or for life. The lion, the eagle, and many others wed for life, and never marry a second time.

So marriage is natural. Man is all that the highest of the lower animals is, and much more. Man has this feeling. All who teach or practice free love, or plurality of husbands and wives, do violence to this feeling, and suffer in consequence. Marriage is not merely an institution of man, of the church, or of priests; but a natural law laid as deep down in human nature as any other. Here I will not discuss the how and the when to mate, to marry, but lay down this principle: "Do not begin to love one of the opposite sex to the exclusion of all others, to be mated and married to her, or him, by Nature, until you can continue this loving and mating all through life." And as a second: "Do not go through life without a mate—unmarried—unless you are diseased and unfit to marry."

Loving and mating require a home, so we have the faculty—

#### INHABITIVENESS—LOVE OF HOME.

There must be homes. Back of all patriotism—love of country—lies the home. Desire to have a home, to live at home, to remain in the same house and home, comes from this mental faculty. Nothing, possibly, gives more pleasure, more real, earnest, deep-seated, delightful feeling than home. Philosophers have written of it, poets have sung of it, but all have not begun to express the whole of the feeling. Yet we Americans do not cultivate it. We roam and rove, and are wont to say, "Wherever my hat is on my head, I am at home." This should not be. With the greatest country, the best government, the prettiest building material, we should think more of home and native land. Let children be taught love of home at home. Give them an interest in the home, apartments to have as their own home,



Make home the best place on earth for them. Have attractions, games, books, socials, at the home. Let the boys feel free and easy at home. Know that this love of home is instinctive, and only needs cultivation to give it power over nearly all other feelings. Some directions would be:

1. *Have a home.*

How many wander from place to place with no home, no friendly roof, no shelter from the blasts, no house they can call their own. How they pine and long for "home, sweet home!" Why not gratify this feeling by owning a home? Lands and houses are cheap here. If you can not get the home at one place, go to another. But by all means, any fair means, have a home. Own the land beneath your feet. This satisfies this "mine and thine" feeling.

Happy the man whose wish and care  
A few paternal acres bound,  
Content to breathe his native air  
*In his own ground.*

—POPE.

2. *Beautify the home.*

In our business we may not spend enough time on home, and making home attractive. Build, beautify, set out trees, shrubs and flowers. In this way we gratify this "love of home" feeling, and bless those who come after us. How many are now living in the houses that other hands have reared, and resting beneath the green leaves of trees other hands have planted. The builder, the tree-planter, the home-beautifier is a benefactor.

3. *Remain at home.*

It is unfortunate that our boys and girls can not be educated largely at home. Every community ought to have its high school, where this could be done. It is dangerous in many respects to send boys and girls away from home to school, but the worst thing may be they will lose some of their love for home. Keep the boys and girls at home



as long as you can. When they are ready, however, to go into their own home, let them go and build.

4. *Write home.*

So many of us are away from home necessarily—at school, at our work, separated from the dear old home, the parents, the brothers and sisters, the old play-grounds, and every loved spot which our childhood knows; but, thanks to our perfect mail service and fast trains, we can hear from home and write home. This let us do. I am always suspicious of the boy or the girl who can say, at school: “I have not heard from home in a month.” There must be something the matter with that home or that son or daughter. Let us not forget to send the dear ones at home a letter every week, and let the dear ones at home not forget the wanderer, the school-boy or girl, the one who must go away from home. Write him a letter from the dear old home.

“Cling to thy home! if there the meanest shed  
Yield thee a hearth and a shelter for thy head,  
And some poor plot, with vegetables stored,  
Be all that Heaven allots thee for thy board,  
Unsavory bread, and herbs that scattered grow  
Wild on the river-brink, or mountain-brow,  
Yet e’en this cheerless mansion shall provide  
*More heart’s repose than all the world beside.*”

By husband and wife, in these homes, children must be raised. This is the Great Creator’s purpose in making us male and female, in endowing us with the marrying faculty, in giving us such love of home that the species may be propagated, that children may be well formed and correctly raised. So He has given us the mental faculty—

LOVE OF CHILDREN.

This gives us love of children, as children, own offspring and others. There must needs be this feeling, this mental faculty. Children are helpless. They must have months



and years of care, attention and love. God has arranged that this shall be pleasant. What joy exceeds it? Watch that young mother, whether fowl, beast, or human, and see how this faculty acts. Can there be any devotion stronger or more pleasant to the one feeling it? Say, all you mothers, and all those who have and love children, is there any feeling which goes quite so deep? Is there any sorrow that equals that of the mother for her only offspring? It is strong in all animals, stronger in female than male, strongest in woman. Let it be cultivated in children, especially the little girls. Let them have dolls even before they can talk or walk. See how they love them, caress them, and how sweetly they talk their little baby talk to them. This is nature. This is the voice of God, and is truth. Let it speak right out in all. Take time to watch and love the children, ye busy fathers. They teach us ten thousand lessons in nature, if we will only learn. He who studies animals and children becomes wise.

Those who have this faculty large make good teachers, and as mothers they are apt to spoil the children, not with too much love, but with too little firmness and judgment in their management.

All these feelings have their basis in the difference in sex. But there is a strong, pure, sweet feeling not founded on sex existing between men and men, women and women, women and men, creatures and creatures. This is—

#### FRIENDSHIP.

God-given and capable of cultivation, to be exercised with good judgment, as are all the propensities and sentiments, this faculty is a blessing and a continual pleasure to man. How dear and precious and valuable is a friend! With what desire do you long for one when separated! Let one be put in the large city with no one there whom he knows, and of whom he can say, "He is my friend," and in a few days he will begin to feel what it is to be



“without a friend,” and to realize that he has been getting a pleasure out of his daily association with friends that he knew not of. Friendship is a primal mental faculty, and does not depend on rank, station, or age, though, of course, more often exercised toward those of same station in life and same age, since we are more with them. This feeling should be cultivated in youth. Boys and girls should have friends. But “a man that would have friends must show himself friendly;” so must a girl or a boy. Exercise this God-given faculty to make friends. You will need them, and, oh! how pleasant they are to us. God always blesses us with pleasure when we obey His law in our hearts. “Behold how good and how pleasant it is for brethren to dwell together in unity!”

How strong and how lasting is friendship! Read the story of Damon and Pythias, of David and Jonathan. “The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.” (I. Samuel, xviii: 1.) Read also that of Ruth and Naomi: “Entreat me not to leave thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me.” (Ruth, i: 16, 17.)



## XV.—KINDNESS.

MAN'S mentality adapts him to all the surroundings of Earth, to all the institutes of Nature. "The poor ye have



Fig. 13.—HENRY WARD BEECHER.—KINDNESS LARGE.

with you alway;" the rich need sympathy, the weak need help, the erring need kindly counsel, the broken-hearted need comfort. The Heavenly Father has adapted each one of His creatures to these objects of charity, mercy



and kindness, by giving him a mental faculty which gives him sympathy for suffering. Else, how could we be sympathetic, tender-hearted and merciful? And why would one be so much more tender and good than another? Difference in education and training will not account for the great difference there is in men in respect to charity. Great, warm, kind and merciful "hearts" are often found in those who have none of what we call training, education or refinement. "Diamonds in the rough," you may call them. Well, they are diamonds, all the same, and are made of the pure stuff. They are God's image on Earth, these men and women who "go about doing good." They have an *innate feeling* which prompts them to charity. God has given us kindness, and He will hold us responsible for the exercise of this faculty of mind. All have it. Some much more than others. All could manifest it more to much profit.

What a blessing are the kind! Men go out and meet one another on the field of battle, shoot and cut one another to pieces; but behind the cold steel and the hard bullets come the kind-hearted to bind up the wounds, to cool the parching lips, to speak words of tenderest mercy, to care for the fallen. Who can estimate the worth of one kind soul?

How precious is the kindness of our literature! How it makes our heart beat warm to even read of kindness! "Blessed are the merciful, for they shall obtain mercy." "The barbarians showed us no little kindness." "Be ye kind, one to another, tender-hearted, forgiving one another." "Above all things, have fervent charity among yourselves; for charity covereth a multitude of sins." "Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself uncomely." "And now abideth Faith, Hope and *Charity*, these three; but the *greatest* of these is Charity." Hear the great poet:



' The quality of mercy is not strained;  
 It droppeth, as the gentle rain from heaven,  
 Upon the place beneath. It is twice bless'd;  
 It blesseth him that gives and him that takes;  
 'Tis mightiest in the mightiest; it becomes  
 The throned monarch better than his crown;  
 His scepter shows the force of *temporal* power,  
 The attribute to awe and majesty,  
 Wherein doth sit the dread and fear of kings.  
 But mercy is *above* this sceptered sway;  
 It is enthroned in the *heart* of kings,  
 It is an attribute of God himself."

This student of Nature knew more of humanity than some of the great speculative metaphysicians. They make goodness accidental, external to man, politic; he found it in man's *heart*. "Kindness—a language which the dumb can speak and the deaf can understand." Kindness—"the milk of human kindness."

"There's no dearth of kindness  
 In this world of ours;  
 Only in our blindness  
 We gather thorns with flowers."

Kindness, like all the feelings, must be exercised with judgment and good sense. The indolent and thriftless need our help, but it is not always best to give them money, or food and clothing ready for use. This often encourages and continues laziness and idleness. Those who *can work* for a living ought to be made to work. The laws against vagrancy, therefore, are kind. But there must be arrangements whereby the penalty, which should always be work, should be enforced with kindness. "Man's inhumanity to man" should never be allowed for a moment among the prisoners of government. Yet there should be strict laws against vagrancy, and the penalty should be sure to follow "in all kindness." Indiscriminate giving to tramps, able-bodied men, is not kindness, is not the best thing to do for them.



The cultivation of this faculty becomes important, since so much depends on it. All mental faculties can be cultivated. Oh, that our parents and teachers knew just *what* these mental faculties are, and *how* to cultivate them! Exercise gives strength, power and a disposition to action. Action begets action. Action makes action easy. Then, to cultivate kindness, read of acts of mercy and kindness, think of deeds of benevolence, do acts of love. It is a great pity that our school text-books do not have more of the tender and kind and charitable. Merciful literature is a blessing to a nation. What a valuable contribution to our literature it would be if we had the deeds of kindness which men have shown to men recorded as history, instead of a record of cruelty, war and bloodshed.

Many people *think* too much of the bad and the unkind acts of men. We are too ready to think unkindly. Let us dwell on the good others have done. Let us speak of the good qualities of our neighbors, not the bad. The man who, hearing of the death of the most trifling man in the neighborhood, after a moment's thought said: "Well, he was the best *whistler* I ever heard," was a man with a kind heart. He was full of "charity toward all." The exercise of kindness has the most wonderful effect on both him who acts and him who receives. Kindness comes from the heart and goes to the heart. Lose no opportunity to do kindly. Let the unkind and harsh things go unsaid.

Do not witness acts of cruelty even to animals, much less perpetrate them. The tender-hearted man is merciful to his beast, to all animate life. Take the life of no animal, except of necessity, then without pain. Teach children to shun the slaughter-house, and not to look on acts of cruelty but to pity.

It is unkind to kill for sport. Some boys delight in robbing a nest of its young birds and in killing the old ones for their amusement. Some men kill innocent and



useful animals by the score, and call it fun. Such men have not a very tender heart, and these killings make it less tender. Women would not do it. Few girls would rob a bird's nest or take innocent life, unless led on by less kind brothers. Women have the organ of kindness larger in their brains, and more of the "milk of human kindness" in their hearts. Boys should be like their mothers in kindness. Kindness is not a weakness, and cruelty is not courage.



## XVI.—SPIRITUALITY.

IN recounting the great blessings which Phrenology has brought to an inquiring world, it is hard to tell which is



Fig. 14.—ROBERT KOCH, M. D.—SPIRITUALITY LARGE.

worth most. The value of the proof of God's existence scientifically is not to be estimated. But if there is one fact which Phrenology has demonstrated, above another in



priceless value to humanity, it is the discovery in man's brain of the organ, or center, called Spirituality. All peoples have believed in spirituality after some fashion, but so diverse and different have been the expressions and manifestations that they have hardly been recognized as coming from the same source. But the reader must bear in mind that this is only a sentiment, a feeling, and that it depends on intellect for its intelligent and correct manifestation to the external world. So these spiritual manifestations have been colored by the intelligence and knowledge of the people. But the general belief in spirits is *felt*, and remains with all nations. Our God is a Spirit, angels are spirits, demons are spiritual, and the Indian's God is the Great Spirit. This feeling is given by this primary mental faculty, Spirituality. It is given to us to adapt us to the spiritual. The intellect can not put us in relation with spirits, can not open up and receive the Spirit, God, into it. There must be something outside of intellect. Mere intellectual life, intellectual religion, intellectual faith, does not take hold of God and the spiritual. "With the *Heart* man believeth unto righteousness." "The *heart* of man is desperately wicked and deceitful above all things." This is what metaphysicians call the emotions; but Phrenology has proved that all these, with the intellect, have their seat (organ or center) in the brain. But the point I wish to make clear is that man does not believe in God, does not live the spiritual life, with intellect. If he did, the most intellectual man would be the most religious and spiritual and God-like. Not so. Often the reverse. Intellect can not communicate with spirit. It can *learn* of it and direct the feeling intelligently, wisely. Neither can the intellect desire the spiritual, or having argued itself into the state in which it says it may be the best thing for an intelligent man to be religious, just cease to be carnal and be spiritual. This is really theological ground, but it is so nicely seen from the scientific study of



mind that I may be pardoned for referring to it. To return to the point: Without Spirituality there could never have been a communication from God to man, a revelation from above. Spirituality, then, is the gate-way from Heaven to Earth, the avenue to man's life. God approaches *from above*. The spirit always *comes down*. This organ of Spirituality is located in the *top head*, on either side of Worship. Is not this significant? Worship adores God through Spirituality.

Premonitions, warnings, seeing the future, prophecy, all come through this faculty. No other hypothesis will account for them. Just a few days ago a gentleman told me, with tears in his eyes, how his mother used to *know* when he was coming home, and have his sisters prepare such dishes as he liked; and this when he had not told any one of his intentions. How many mothers have had the same feeling? There must have been a communication from one to the other. Without this faculty of spirituality, these things could not be. How many persons have been *warned* not to do a certain thing, and the future proved the warning true? Nearly all have had this experience. You who have not should not doubt those who have. Women have most of these premonitions. They *feel* most. They rejoice in religious revivals most. All of which goes to prove they are *best*. Woman's intuition comes largely through this faculty. How often have sons and husbands been directed by the intuition of a mother or a wife? There is an old saying that a husband who follows the advice of his wife always succeeds, and another, that the boy who is like his mother is always "lucky."

Any and all conceptions of God and spirits come through Spirituality. A trust and belief in immortality, in the higher life, comes through it. A beneficent Father gave it to us for this very purpose. And to encourage us, to make us advance, to give us the longing and earnest look-



ing forward for things higher, to help us up the shining way, He makes it a pleasure to exercise it. "To be spiritually minded is life." That expresses it. The person who cultivates the spiritual side lives in the true and higher sense of that word. He gets much pleasure out of the life which now is, and glimpses and radiating sparks of the life beyond. The cultivation, then, the correct exercise, of this faculty is of the highest importance. It is elevating, purifying, and gives man a degree of pleasure not felt through any other faculty. Witness the pure, ecstatic delight of all new converts, especially if their lives have been low and bad, their hearts grown hard, and their minds strangers to this spiritual, heavenly feeling. Can anything equal that happiness? See the bright and shining face!

He looks on heav'n with more than mortal eyes,  
Bids his free soul expatiate in the skies,  
Amid her kindred stars familiar roam,  
Survey the region, and confess her home.

—POPE.

Can they ever be so happy again? Yes, many times. By living in the spiritual every day one may bring the recurrence of this exquisite delight. God gives us the most pleasure in this spiritual living that we may seek after it, live more in that region, and thus prepare ourselves for the pure spirit-life beyond the grave. Why, then, are we ashamed of the spiritual life? If one gets unspeakably happy, and can only *shout* the joy he feels, why should he not do so, and rejoice and delight in it? Why not have more of the real spiritual in all our worship? Men have so changed the "divine plan" of God's people that much of the worship is cold, formal, by rote, "having the form of Godliness, but denying the power thereof." Oh, for a return to primitive worship! "The groves were God's first temples." Let Him have them there yet. How much nearer we can come to God out



under His own canopy—looking upon the work of *His* hands, not that of man. Early morning, late at evening, let busy man enter into counsel and communion with God. How the twinkling, shimmering stars raise our minds to Him who is invisible and infinite, yet *felt* within us! How the placid moon and the strong and mighty rising sun carry us outward and upward. Let preachers and public speakers cultivate the spiritual, using the works of God as means. What a blessing was that “Twilight Band” at Cooper Institute! Should any of that band, teachers or pupils, read these lines, let them never forget the Twilight hour. We may then, through our Spirituality, commune with one another and with our Father. Any hour is good, but there is a quiet and a spiritual stillness about the evening, the sunset and the twilight, which is nowhere else. How we love to sit in the glow of the evening and forget worldly care!

Through this mental faculty many have been imposed on by modern spiritism. Humbugs have taken advantage of man’s faith and credulity, and taught and tried to prove many things that are not so, mainly for gain. Spirits do not write letters. They do not appear at the call of certain persons in dark rooms. They are not so material as to be photographed. Spiritism and Christian Science take advantage of man’s highest and best nature, and thus deceive the very best men, men of no ordinary intellect. Remember that spirit communes with spirit through Spirituality, not through material, earthy, sensual, devilish means. Bearing this in mind may save us from going, as many have, after this spiritism which is not spiritual.

This morning’s New York *Sun*, after mentioning noted spiritists, and showing them to have more than ordinary intellects, says:

“Blavatsky dies after having been exposed as an impostor, but Mrs. Besant, a woman of superior mental quality, looks up to her as a seeress and the apostle of a



new and a higher faith. Theosophy goes on flourishing. Faith cure and Christian Science, as it is called, take firm hold on the belief of many men and women of more than usual intelligence.

“This is assuredly an age of credulity no less than of skepticism and of scientific investigation. The theological controversies show also that it is a period of profound faith, if also it is a time when agnosticism is uprooting the faith of many and taking from them the consolation of belief in supernatural religion. Even the skepticism is no longer scoffing. It is serious, earnest, and charitable to belief. What is to be the outcome in the next century? Will it be a general revival of faith or a general destruction of faith?”

It can never be a “general destruction of faith,” that is, a complete destruction, for faith is in the mental make-up of man. God grant that it may be a general revival of spiritual religion. If there are fewer converts to Christianity, may they be more spiritual. Yet, “when the Son of Man cometh, shall He find faith on the Earth?”



## XVII.—IMMORTALITY—ITS SCIENTIFIC PROOFS.

“ IF a man die, shall he live again?” Is there an existence beyond the grave? Is life the result of organic forces, and when they cease does it cease, or is it pre-existent to organism, and can it live on without these material bodies? Does death end all?

These questions every *thinking* being wants answered, and sometimes he wants some proof outside of the Bible. Some want to know what science says. This is an age of science, and some men have tried to make science disprove everything which a Christian man holds dear, and prove many things which he does not hold dear. Now, how about it? Is Science with the Bible and Christian experience, or against it? Science is truth. Not all that passes for science, however. Being truth, it can *not* conflict with the truth of the Bible. All truth must agree.

Here is the proof of immortality from Phrenology. The writer had this subject for his graduating thesis, and is confident that the argument is substantial and irrefragable. Spirituality is immortality. Phrenology proves man to possess the faculty of Spirituality. This is to put him in relation with the spiritual, with spirits.

*Therefore spirits exist.*

Spirit can only commune with spirit. Man receives communion from spirits, therefore man is spiritual—a spirit immortal. This argument is the same by which Phrenology proves the existence of God, so I will not go into its detail. It is conclusive, but may be re-enforced by the following truths:

1. *A universal belief in, and a desire for, immortality.*

Without any revelation, with no learning, no education, no civilization, our American Indian was a firm believer in



the happy hunting-ground beyond. So confident was he that the departed brave would go there, that he buried with him the things he would be supposed to need on the other side.

Whence this belief? It must arise from the *fact* of immortality, and the faculty of Spirituality. As with the Indian, so with all peoples who have no revealed knowledge of God and immortality. They *feel* that there is a life beyond.

Plato, thou reasonest well, else why this *pleasing* hope, this *fond* desire, this *longing* after immortality?—ADDISON.

There is, I know not how, in the minds of men, a certain presage, as it were, of a future existence; and this takes the deepest root, and is most discoverable in the greatest geniuses and most exalted souls.—CICERO.

I held it ever,  
Virtue and cunning were endowments greater  
Than nobleness and riches; careless heirs  
May the two latter darken and expand,  
But immortality attends the former,  
Making a man good.

—PERICLES.

2. *Age improves, spiritualizes, purifies the lives of all who live aright.*

This can not be doubted. Who are the *best* men, the purest and most saintly women? The elders always. We do not look for much goodness in youth, but with age, with gray hairs, come wisdom, goodness, purity, softness, mellowness. Life is a constant advance. Let us not say "going down the hill of life," but let us think of it as a going on and on, higher and higher, upward and still upward, to the very grave, and still onward, right onward beyond. This is what our Father intended. To this is our physical body adapted, if we only keep it aright. Age then becomes beautiful, a thing to be desired. Macdonald has said: "Age is not all decay; it is the ripening, the



swelling of the fresh life within, that withers and bursts the husk."

I know the general idea of age is different; many think of it as dark and dreary, not to be desired, but to be dreaded. Some even prefer death to old age. Why is this? There must be something wrong with such a life. If one live in the selfish propensities, age will not be sweet; if he live the animal life, he may well dread old age; but if he live the higher life, the moral and spiritual life, he may rejoice and still bring forth fruit in old age.

Place beside the quotation above from Macdonald the following from Byron, on his thirty-sixth birthday:

" My days are in the yellow leaf;  
The flowers and fruits of love are gone;  
The worm, the canker, and the grief  
Are mine alone!"

So, we see, it depends on the life as to how age is approached. I know most writers present it sad and gloomy, but science is against them, and science is truth. Read the sweet effusions of John, the strong yearnings of Paul, the sentiments of Bunyan, the feelings of Milton; read the words of any who have lived aright, and find they confirm the truth as taught by Human Science. Age does improve, benefit, purify, spiritualize every faculty of the human mind.

3. *Immortality is desirable.*

All long for life, for something more than present life. The dread of death has maybe been given us that we should be constrained to seek everlasting life. Coupled with this is "Love for Life." It is inherent in man's nature, a primal mental faculty. Age does not destroy this love for life, but purifies it and elevates it into love for the life beyond. Life, then, everlasting life, is desirable.

4. *God is able to give it.*

No one can doubt this. He is all-powerful. He can



give it and none can take it away, for He is greater than all.

5. *God is willing we should live forever.*

Why not? Our lives glorify Him. He gives us life to keep, He helps us to keep it. He rejoices at life, and says it is "very good." He is antagonistic to death. Out from Him comes all life. He is the fountain of life. He has given man a higher life. He has committed this life to man. He is willing we should keep it. Nothing grieves Him so much as for us to forfeit it.

6. *Life inheres in mentality.*

I want to make this truth clear. Human life does not come from organism, but organism from it. Life is not an effect of material organs, but organs are merely the means of manifesting it. Motion can not give life, but is only a sign that there is life in the moving thing. Life is not, then, a mere mode of motion. Science, falsely so called, has taught this. From the common school to the university, pupils receive instruction which is materialistic. They all teach that sound, heat, electricity, etc., are merely "modes of motion." One step further, and we may say human life is but a mode of motion, and when the motion ceases there is no more of Life. Phrenology teaches differently. It says the Brain is the *organ* of the mind, not the cause of mind, but the instrument. Mind, then, is anterior to brain, lived before it, and can live without it.

7. *Death itself proves immortality.*

It is as natural as birth, and is as much of an advance in life. It comes with pleasure to all good lives. Who ever saw a good person die that did not *know* it was *not* death, eternal death? It may be accompanied with pain and anguish, if it come prematurely, but the last moments of the death of the righteous are moments of sweetest pleasure. Songs and rejoicing often accompany it, and some even see their future life brighten. The expression of the countenance, that mirror of the mind, is enough to



show us that the last touch to that face was joy, not sorrow; hope, not despair; Life, not death. The good man has been longing for a purer, better, holier, higher life, and at the close of this life, at the laying down of this "dead body," he sees and feels the life on the other shore, feels it so unmistakably that he rejoices in it, tells us of its joys, and it leaves on his face its beautiful and unmistakable footprints. Man is immortal. Praise God for the gift! Think of the endless joy of life! Let the scientist (?) console himself with the belief that man is but a well-developed monkey, a material organism which must decay; but facts are against him. Life is a *substantial* everlasting entity which has for its home here this fleshly body of ours. "But we *know* if this earthly house of our tabernacle be dissolved, we have a building, a house not made with hands, eternal in the heavens."



## XVIII.—CHRISTIAN CHARACTER—ITS FOUNDATION.

THE highest, purest, best, most lasting of all characters, is the *Christian* character. The one that is to survive amid the “wreck of worlds and the crash of matter,” is the Christian character. The one which has the promise of a building “eternal in the heavens,” is the Christian character. The building of Christian character, then, is the noblest, highest, most important work in which we can engage; the *summum bonum* of our earthly existence; the one work to which all other things should tend, the one result we should hope for, and for the gaining of which we should set in operation all our activities and bend all our energies. How blessed are we of God, that we may thus build for ourselves, that we are the architects of our own eternal fortunes! Behold what manner of love the Creator hath bestowed on us fallen creatures to thus intrust us with this *so great* a work! “Work out your own salvation,” He says, and promises to help.

Since this character is to be so lasting, what of its foundation? The important part, the essential part, of every building is its foundation. No one can afford to spend time, talent and energy building on the sand, or on he knows not what. There must be a *sure foundation*. This the Christian character has, for it is founded on a *rock*. Now, sometimes we do not get the correct idea of *rock*. Boys speak of throwing rocks, we speak of piling up rocks, etc., so using the word as to lead us to think that these pebbles, these light, loose bodies, are rocks. Not so. A *rock* is a fixture, an immovable deposit. Webster says: “Rock—a large fixed stone.” Scott says:



“Come one, come all, this rock shall fly  
From its firm base as soon as I.”

You remember the man who built his house on a rock, and the winds and storms and rains beat on that house in vain; it fell not; it was founded on a *Rock*. So with our Christian character. It shall never fall, it can not fall; it is founded, built on a *Rock*, and that *Rock* is Christ the Lord. “No other foundation hath any man laid than that which has been laid, which is Jesus Christ the Righteous.” Let us thank God and build diligently on such a foundation, knowing that our house can never, never fall. The winds of adversity may blow—must blow; the clouds of sorrow may gather, the muttering thunders of grief and vexation of spirit may roll, the earthquakes of unrest and discontent may growl underneath our feet, the floods of sin and wickedness, of which this world is full, may burst over our heads, yet all, all can not overthrow our building; it has for its foundation Christ *the Rock*. How beautiful that promise to Peter: “Thou art Peter (Petros, a stone), and upon this Rock (Petra) I will build my church.” Not upon Peter, as some say, nor upon Peter’s faith, as others say, and which would be quite as weak a foundation; but upon the Rock, Christ Jesus, is this church built. So it *can not* fall. If it can not fall as a whole, it can not fall in part, for the whole is no stronger than its parts. If one part could fall, all parts could fall, and therefore the whole might fall. Yet the blessed promise is, that even the very gates of Hades shall *not* overcome it, death itself shall not destroy it. Such is Christian life, Christian character. Then let us build with the blessed assurance that we shall inhabit everlastingly. This idea of God’s being a *Rock* is so beautiful and runs all through the Bible. When Moses smote the Rock, the Lord stood upon that rock, and that Rock was Christ.

“He is the Rock. His work is perfect.”



“Of the Rock that begat thee thou art unmindful, and hast forgotten the God that formed thee.”

“For their rock is not as our Rock, our enemies themselves being judges.”

“The Lord is my Rock and my fortress.”

“Lead me to the Rock that is higher than I.”

“He *only* is my Rock and my salvation.”

“Thou art my Father, my God, and the Rock of my salvation.”

“My God is the Rock of my refuge.”

With this sure foundation, shall we not build? But there are impediments, hinderances and enemies. I can not speak of all, but let me speak briefly of the enemies, the world, the flesh and Satan.

The world is our enemy; not the world as God created it, the beautiful Earth, which is very good and which shall “endure forever,” and be the final heritage of the meek; but the world of man, the works of this world, in which men are mostly engaged and which they call great. These come along in the Christian’s way and sometimes hide his light. Honor, position, place powers, and principalities—most of these are in the hands of our arch-enemy, Satan, and by their use he leads men astray.

There are as many, or more, worldly wise men in our day than in Bunyan’s, and had I a picture to stand at the head of this chapter it would be a Christian with bent back and trembling knees, carrying the world on one shoulder and Satan drawn close to his other side. Of how many would this be a good representation? We find it hard to give up the world. “Come out from among them, and be ye *separate*,” is a hard command to obey. The world has so much to offer, the church so little. We are told that we are too great for the church. We should give our great talent and ability to the world. It will appreciate us and reward us and even applaud us. Political preferment is open to us. We may hope for much in this



line. Great places of honor and trust, great salaries, and great and honorable titles, all these are inviting enemies to the Christian builder.

So attractive and so much sought after are these titles, honors and large salaries, that the church, thinking it knows more about what will draw men than did our Saviour, has *invented* all these within its own gift, in order to try to attract and hold the proud, the ambitious, the power and honor-seekers. Yes, it now confers titles, high-sounding, honor-conveying *titles*, which men seek with diligence. Pope, priest, prelate, bishop (as now used by world and church), elder, D. D., and many other titles has the church (?) presumed to give unto men to hold them, and the honors and emoluments of the same. Preachers are now designated by the thousand dollars, as business houses are—a \$1,000 preacher, a \$2,000 preacher, and so on to a \$20,000 preacher. Men have invented for themselves, in what they choose to call the Church of Christ, all these things, and made laws for its government, and written out books setting forth the same, and so perverted and mutilated this body that I doubt not the Lord himself would not recognize it. In fact, I am very sure He will *not* recognize much that men call His Church. And all this has been done to satisfy the ambition and pride and love of *power* and *show* in human nature, and so hold the “great” men in the church. So it has come to be a difficult thing to distinguish the world and the church (?).

2. *The flesh—carnality.*

“The carnal mind is enmity against God,” so the carnal is the enemy of the Christian and the higher life we should live. And we all have the flesh. Is not this the depravity of which theologians talk so much and say so little? Does it not inhere in our fleshly bodies, in our carnal natures? And does not this carnality lead us to sin? Is it not our fleshly natures that we are to watch, and which are transmitted from parent to child? Love for



drink, for opiates, intemperate habits, strong desires, all these are carnal—fleshly.

Is not this the “total hereditary depravity” of which the church says so much and the Bible so little?

3. *Satan. What shall we say of this old man?*

One thing we can say: he is the great enemy of Christian character. It is not given to him to destroy the *life* of the Christian builder. Oh, no! That he can not touch. Witness his power over Job. Everything could he take away but Job’s life. So with the Christian. Satan may mar and spoil his work, may persuade him not to work, not to build for the Lord. In this he delights. He is the “Prince of the air,” the “Prince of this world,” and has much power, but not the power of life and death, everlasting, of the Christian. He is a Person, a right royal personality. So many desire to rob him of his power, his might, his personality even. But he stands in the Bible a person, and it is as easy to unpersonalize God himself as Satan. And this old enemy of Christ and Christians and Christianity is not in Hades or the pit yet. This earth is yet his territory. He will be bound and cast into Hell, but not yet. So he is here among us, and our great enemy, and he will deceive the elect if possible.

While the Christian has opposition and hinderance and this great enemy, he also has powerful friends who are willing and able to help—the Father, the Son and the Holy Spirit. These are his friends, his companions, his strength, his comfort, if he will have them. “Go, and lo! I am with you always.”

“I will send the Comforter, and He shall abide with you forever.”

“I and the Father are one, and will take up our abode with you.”

How favored is the Christian that his body is the home of divinity! How should this move him to work, to walk worthily of his calling! How should he be moved to



build when it is "God that worketh within to will and to do!"

### THE SHADOW OF THE ROCK.

THE Shadow of the Rock!  
Stay, Pilgrim, stay!  
Night treads upon the heels of Day;  
There is no other resting-place this way.  
The Rock is near,  
The well is clear—  
Rest in the Shadow of the Rock.

The Shadow of the Rock!  
The desert wide  
Lies round thee like a trackless tide,  
In waves of sand forlornly multiplied.  
The sun is gone,  
Thou art alone—  
Rest in the Shadow of the Rock.

The Shadow of the Rock!  
All come alone;  
All, ever since the sun hath shone,  
Who travel'd by this road, have come alone.  
Be of good cheer,  
A home is here—  
Rest in the Shadow of the Rock.

The Shadow of the Rock!  
Night veils the land;  
How the palms whisper as they stand!  
How the well tinkles faintly through the sand!  
Cool water take  
Thy thirst to slake—  
Rest in the Shadow of the Rock.

The Shadow of the Rock!  
Abide! abide!  
This Rock moves ever at thy side,  
Pausing to welcome thee at eventide.  
Ages are laid  
Beneath its shade—  
Rest in the Shadow of the Rock.



The Shadow of the Rock!  
Always at hand,  
Unseen, it cools the noontide land,  
And quells the fire that flickers in the sand.  
It comes in sight  
Only at night—  
Rest in the Shadow of the Rock.

The Shadow of the Rock!  
'Mid skies storm-riven  
It gathers shadows out of heaven  
And holds them o'er us all night, cool and even.  
Through the charm'd air  
Dew falls not there—  
Rest in the Shadow of the Rock.

The Shadow of the Rock!  
To angel's eyes  
This Rock its shadow multiplies,  
And at this hour in countless places lies.  
One Rock, one shade,  
O'er thousands laid—  
Rest in the Shadow of the Rock.

The Shadow of the Rock!  
To weary feet,  
That have been diligent and fleet,  
The sleep is deeper and the shade more sweet.  
O weary, rest!  
Thou art sore pressed—  
Rest in the Shadow of the Rock.

The Shadow of the Rock!  
Thy bed is made;  
Crowds of tired souls like thine are laid  
This night beneath the self-same placid shade.  
They who rest here  
Wake with heaven near—  
Rest in the Shadow of the Rock.

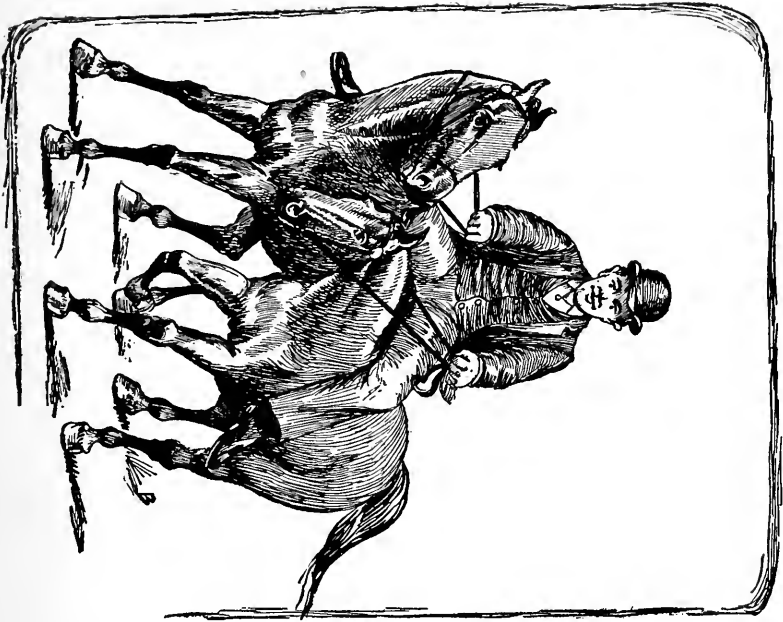


The Shadow of the Rock!  
Pilgrim, sleep sound;  
In night's swift hours, with silent bound,  
The Rock will put thee over leagues of ground,  
    Gaining more way  
    By night than day—  
Rest in the Shadow of the Rock.

The Shadow of the Rock!  
One day of pain;  
Thou scarce wilt hope the Rock to gain,  
Yet there wilt sleep thy last sleep on the plain,  
    And only wake  
    In heaven's daybreak—  
Rest in the Shadow of the Rock.

—FABER.





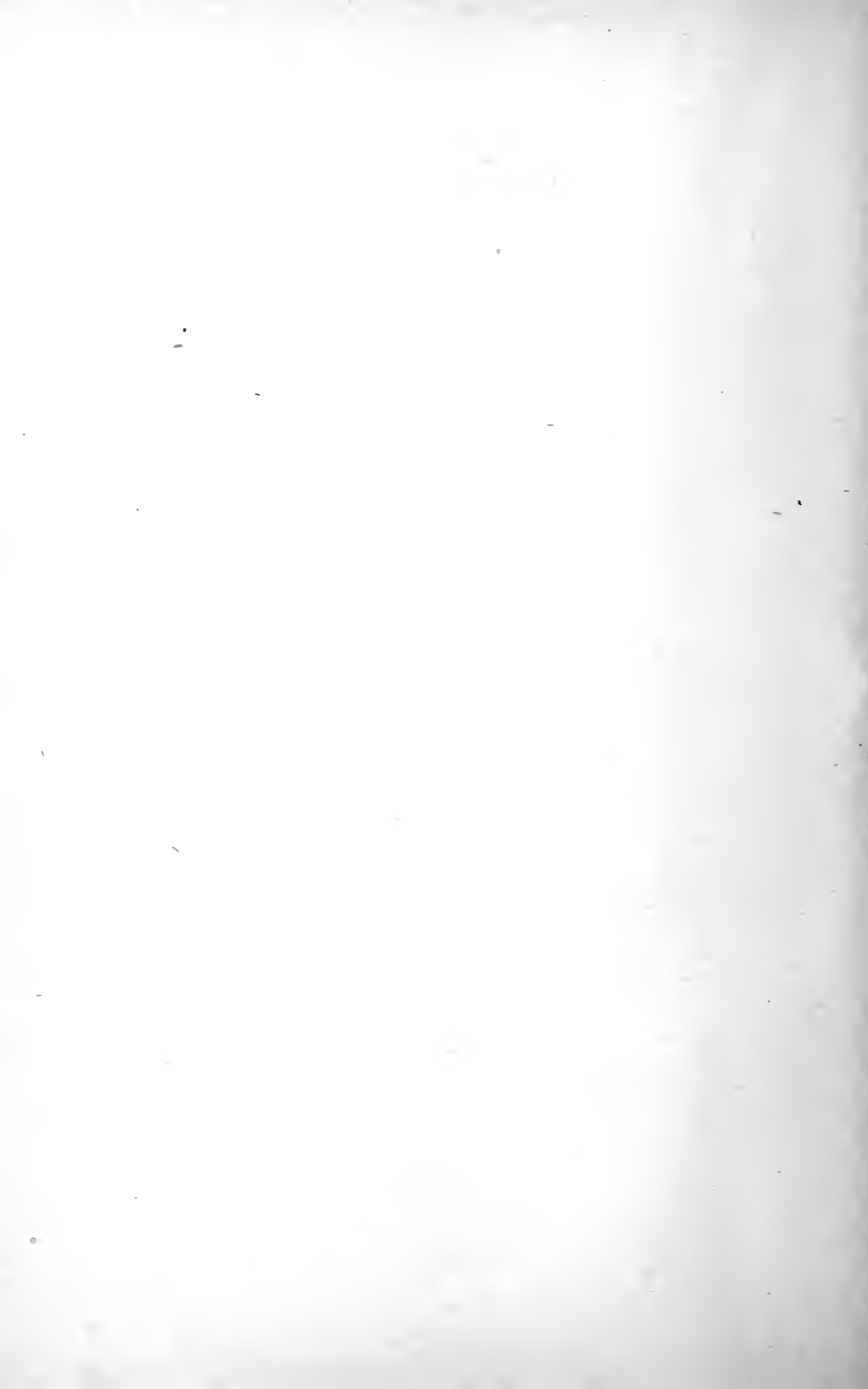
THE START.

TRYING TO RIDE TWO HORSES.



THE RESULT.







## XIX.—TRYING TO RIDE TWO HORSES.

OUR illustration represents a very common occurrence. Men often try to ride two horses at the same time, and always with the result as you see it. In "The Start" you can see this man is not going to do any good. One horse is already so far ahead of the other that it is with effort that the poor fellow keeps his seat. See how desperately he is clinching the horse on this side with his right leg. You may imagine that the other leg is doing full service, trying to hold on to the other horse, trying to pull him along and keep him up with the foremost. But all to no avail. See in the "Result" how the thing turned out. The unfortunate man is thrown from his seat, is being pawed by one horse, while the other goes scampering away.

The effort to ride two horses is not confined to any class or profession. A desire for popularity is the cause. In social life we often see it. A young man is going to see two pretty girls at the same time, telling each every time he goes that she is his choice of all the pretty girls in the world. Doing his best to make each believe he is in love with her alone. Try to ride two horses, young man, and you will come to the result as shown in the cut. Let me tell you, young ladies, no young man was ever in love with two women at the same time, and his extra efforts to make any two think so only prove he is in love with neither. I would say to every young man: Shun the young lady who always wants two strings to her "beau;" and to the young lady: Make haste slowly with the young man who is courting two girls at the same time. But trying to ride two horses is not confined to courting. Mrs. Idlewild goes over to see Mrs. Fullpocket, and tells her and all the family that there is not another family in her neighborhood of



whom she thinks half so much; praises Mr. Fullpocket as a husband, and only wishes *her* husband was half so good. Having made fair weather, as she thinks, with the Fullpockets against any day of need, she calls on Mrs. Love All, and proceeds at once to make a fair-weather speech to her and family. She has always loved her, and often speaks of her piety to her husband and children, and hopes they will imitate the lives of the Love Alls. Money is worth very little in this world, anyway, she says, and she is glad she does not possess or desire much. Trying to ride two horses, and will come to a bad end. Mr. Simpleton wants an office, and at the earnest solicitation of his friends offers himself as a sacrifice. Then the courting must begin. He must try to ride two horses—yes, many horses. He must be everything to every one. He must talk better to every man than to any other man. Full of good promises to all, but to the man he is with in particular. This will bring him to a bad end sooner or later. Young man, if you do not want to be tempted to try to ride two horses, do not become a candidate for any office. A candidate must almost necessarily sacrifice all independence. He can not be what he wants to be; he must be what he thinks will make him popular, and give him votes. Another point about being a candidate: If you are successful, you will hardly be worth anything as a man any more. You will, nine times in ten, become a chronic office-seeker, and death will find you trying to ride two horses into office.

The most common effort at riding two horses will possibly be found in the political parties. Some men are politically what they are from principle—most are what they are from policy. Many are the hard falls men of political aspiration get trying to ride two horses. “Independence,” so called, comes from this effort. They are nothing or anything in politics, to suit the times and the people—place-hunters, time-servers. They make all kinds



of promises to all kinds of parties, then find themselves in such a position when they reach the halls of legislation that they can not do anything for anybody. Committed to many, hands tied to all, they can do nothing for one side lest the other fall out with them. Uneasy must rest the head that has in it a recollection of promises made to many and diverse persons and opinions. "Independentism" most frequently is only an effort to ride two horses, and the "independent" is often thrown before he goes far. All admire independence in men, but after one has become a candidate it is rather too late to tell it for the first time. The man who is so independent in politics that he does not care a straw who is in office, so its duties are well performed, is the real independent fellow, the one who gets some comfort out of his independence. Young man, if you are going to be anything in politics, be what you are; stay on one horse, as a matter of principle, if you never ride into prominence. If it becomes absolutely necessary for you to serve your country, and save the Ship of State from stranding, she will let you know in time. Don't sacrifice everything for place and position in party. Manhood is precious just now; it is being put up in small packages, and it will pay to keep it. One who tries to ride two horses in politics can not be trusted with much character at a time. He is liable to lose, even a very little.

Another field full of two-horse riders is the religious vineyard. Every day you meet the well-wisher-to-all-religions fellow. If he should be thrown with a Catholic, he extols Catholicism. Nothing is so good as this special form of religion. He is friendly to all, but especially admires Catholicism. Should he drop in with a Protestant, he can praise Protestantism. Its great men are his delight. He descants freely of Luther, Calvin, Wesley, and all the leading Protestants who have made themselves famous in this faith. He would be no less pleasing to a Baptist, or a Mormon, or a Quaker. He can ride all the



horses in the religious world. Should he stay out of all these organizations, he will hardly hurt any one, no one will know if he is thrown from his horse. But the rider who is so often thrown is the one who is a member of one denomination and trying to please all. He is your "liberal" religionist. He is your "one-church-is-as-good-as-another" fellow. He loves religion dearly, but has no use for sectarianism. Mr. Please-All in religion. Worth nothing to himself religiously, nothing to his church, nothing to any one. Such men are to be pitied, not having sufficient conviction to get a good case of religion.

One more two-horse rider we must notice is the preacher who wants to be "popular." He is possibly the most to be pitied of any mentioned. Poor fellow! he has a big job before him. Not only must he please all of his own faith and practice, but he must be soft on all other shades of belief. He must cut and trim to suit the times and the occasions. No man can be popular as a preacher without it. He must please God and the devil both if he would please all men and satisfy his own conscience and obligation. This must be a hard task. And the result—well, behold the picture: one horse gone glimmering, and the other mad and fighting.



## XX.—THINKING.

Those that think must govern those that toil.—GOLDSMITH.

THIS must necessarily be true, and since the thinker must govern the toiler, how important it is to have them two in one. This is what we need, that the worker become a thinker, and the thinker become a worker; then can we have the thinker governing the toiler in his own person; then shall we have perfect self-government.

This is pre-eminently an age of action. We glory in the activity of our times. Yet I fear there is danger in our very activity, because we do not think. Much action, too constant action, action every moment of life, drives out thought, leaves no time to think. I fear that with us now there is not enough of "sober, second thought."

Thought must be the great antecedent of whatever is of worth. Action without thought results badly, injuriously. How much of misery, how much of heartache, how much of bloodshed, might have been averted had men only stopped to think. Too many have been like the wife Crabbe describes in the following:

"The wife was pretty, trifling, childish, weak;  
She could not think, but would not cease to speak."

Thought is antecedent to all success. Men and women desire success, labor for success, spend their energies for success; yet the thinker, the planner, is the successful person. No matter what the calling be, thinking brings success if followed out by action. The farmer who thinks makes "both edges cut;" the lawyer who thinks has clients; the teacher who thinks has somewhat to present to his class; the minister who thinks never lacks for an audience. The thinker, in whatever walk of life, is the genius. Disraeli says, "To think and to feel constitute



the two grand divisions of the men of genius—the men of reason and the men of imagination.”

Men differ in many things, but the *great* difference between them is that some think and others do not. Mind is made to use. It is superior to muscle; it can accomplish wonders in planning that muscle can never do in executing without this planning. The master mechanic uses mind, the under worker depends on muscle, and so long as he thus depends will he be an under worker. The pen of Emerson never recorded a truer thought than this: “Thought takes men out of servitude into freedom.” Men rise by thought, not by muscular energy.

Thought produces aptitude, exactness, accuracy. How often we hear as an excuse for a mistake or a failure, “I did not think.” We have workers and workers, but how few of them are accurate. There is not enough of planning, not enough of preparation, not enough of sober, continued, deep thought. Nor will little, shallow, fleeting thought do. Locke has well said: “To think often, and never retain it so much as one moment, is a very useless sort of thinking; and the soul in such a state of thinking does very little, if at all excel that of a looking-glass, which constantly receives variety of images, or ideas, but retains none.” We must have the “thoughts that breathe;” that is, living thoughts.

To think, to learn to think, should be the aim of each one; but this requires time. We can not run on at a break-neck speed, and do such thinking as will tell in time and eternity. The very best advice which can be given our youth now is, “Stop and think.” Let the mad, rushing, whirling, dizzy world go by for a moment without you; stand aside, collect yourself seriously, and give yourself to earnest thought.

But what further advantage is thought? Much every way.

It culls our words. Great thinkers are not apt to be



great talkers, in the sense of using many words. Many things they deem best not said. What is said by such is well said. It begets other thought. Byron has said:

“ But words are things, and a small drop of ink,  
Falling like dew upon a thought, produces  
That which makes thousands, perhaps millions, think.”

And some one has said that thought is valuable only as it is generative. You can not do better than reread here and remember always the Preface, “ Sow a thought, reap an idea; sow an idea, reap a word; sow a word, reap an act; sow an act, reap a habit; sow a habit, reap a destiny.”

Thought is pleasant. How agreeable to himself is he who can have, who has constantly, pleasant thoughts. Bovee has said, “ The pleasantest things in the world are pleasant thoughts, and the great art in life is to have as many of them as possible.”

It puts us in good company. How miserable are the lonesome. How well off are those who are ever in good company. What wealth has he who can call on his thoughts for company, and always find them at home. “ Alone with my thoughts ” is not lonesomeness to the good thinker.

It gives us wisdom. Wisdom is the chief thing, and it comes only through thought. Reading may give us facts, travel may sharpen our wits, but thought alone can make us wise. Let us thank God daily for ability to think and plan, for Causality and Comparison, among our mental faculties, and determine that we will preserve the likeness of the Deity in at least the one respect of being a thinker.



## XXI.—READING.

COMMON things are most apt to be neglected. Reading has come to be one of these “common” things, especially in the schools. The result is, good readers are scarce. This ought not so to be, and I wish to impress every reader with the truth, that to strive to become a good reader is worthy the efforts of any one. Our schools do err in this thing. Reading is grievously mistaught. May I speak of some of the ways in which this is done?

First, nearly all pupils are taught to read too young. Precious moments are wasted trying to learn to read, when many other things are neglected which might be learned easily, and with great interest, on the part of young pupils. Children five or six years old take little interest in reading. They would take much interest in many other things, and such things as they must learn.

Spelling out reading, as is done in many schools at beginning, is a fruitful source of much of the drawling and monotone in reading which we have. Pupils should be taught to read before they spell, and to read from the words at a glance, and not be allowed to read at first by spelling out the words. Let reading be done by the beginner as it is by the more advanced reader—by the “word method.”

Much harm to the reader comes from allowing him to read over many words which he does not comprehend, and by having him do reading at school which he is not able to understand. Such reading is not only of no service to the learner, but it gives him a distaste for reading.

A kindred evil is reading, or trying to read, too much. Mrs. Browning’s advice to a friend should be considered by every one teaching others or himself to read. She said,



“ We generally err by reading too much, and out of proportion to what we *think*.” Most reading lessons at school are too long. Too many of them are required. There is nothing in which a little well done is worth more than in learning to read.

Learners fail to learn to love reading. This is a grievous failure. Dawson says, “ The man who is fond of books is usually a man of lofty thoughts and elevated opinions.” The instructor who turns out a pupil who loves to read has done more than he who has his pupil to read much. The love of good reading is a safeguard to character which can not be estimated. Only good readers have this love for good reading. Gibbon says, “ My early and invincible love of reading I would not exchange for the treasures of India.” Let teachers and parents find the way to teach pupils to *love* to read rather than to read.

Reading in our courses of study is not continued long enough. Reading as an art is soon passed, and pupils are expected to be found in many studies more important (?), more learned than ordinary English reading. You rarely find pupils now of any advancement studying reading in the schools. They have been advanced beyond this.

The matter in our present readers from which our pupils are taught is too cold and unfeeling. There must be feeling in our reading if we would hold the student. Why are many of our young people in school found wasting their time over trashy novels? I think I have the answer. The novels are full of feeling. They read them and weep over them. Let the good reading matter in our text-books be such as to bring tears to the eyes of our learners, and many novels will go unread. Let the warm, feeling, heart-reaching literature be restored to our text-books, by all means. Remember, children have feelings that must be fed and educated, as well as intellect.

What to read is of much importance. There is now much that is good, and more, shall I say, that is bad?



One is safe on biography and history which are true. Lincoln is said to have read in youth a "Life of Washington," "Æsop's Fables," and "Pilgrim's Progress." With these only, he was better read than many young men who have read ten times as much.

Books of travel are excellent. They have the interest of a novel, and are most instructive. No one should neglect standard novels and books of poetry. Be sure both are standard. Scientific works are most admirable. Let them be read with much thought and thorough investigation. I must commend especially the Science of Self, or Phrenology and Physiology. The more we learn of self, the better we care for self. Let all our young readers learn of body and mind. Lastly, let me say, do not fail to read at least one good weekly paper. Nothing can take its place. We must keep abreast somewhat of our own times. The good newspaper is the means. Let it be a good one. Goldsmith says, "In a polite age almost every person becomes a reader, and receives more instruction from the press than the pulpit."

*How to read* is of more importance, possibly, than what to read. Addison says, reading is to the mind what exercise is to the body. How shall we take this exercise? I would suggest the following as worth a trial:

1. *Read regularly daily.*

Nothing can be accomplished by starts and jumps, except the formation of a bad habit. We do not defer our meals, but take them with much regularity, and will not allow little things to interfere with them. Let it be so with our mental food. We do not try to eat enough on Sundays to do us all the week, neither should we depend on one day in the week to supply us mental food. Maybe we can only read a very little each day. Very well; if this is done with regularity it will accomplish wonders.

2. *Read deep rather than broad.*

Robertson says, "I read hard or not at all." A good



way. Do not trifle. Do not read unless you can put the whole mind on the subject. Half-way reading is worse than none.

3. *Do not read to kill time*

Killing Time is a bad business to engage in, anyway, and a book is the poorest weapon to use on the old man. He will turn 't against you and kill all your love and reverence for good books.

4. *Do not read a book simply to be able to say you have read it.*

Such reading is almost sure to be done in such a way as to do more harm than good. You will not work hard enough at it. Your reading will lack interest, and you are too apt to close the book in disgust.

5. *Consult your dictionary.*

Calling words is not reading. One can not read unless he know the meaning of the words. The dictionary is the very best place to learn this. Reading will help us to a good vocabulary sooner than anything, if pursued aright. Carlyle says, "We have not READ an author till we have seen his object, whatever it may be, as *he* saw it." We can not possibly do this unless we get the meaning of every word.

6. *Read slowly.*

"Learn to read slow; all other graces  
Will follow in their proper places."

Reading too fast is a great fault with children at school. They seem to think that when they have learned to call words rapidly they have learned to read well. Such should be immediately undeceived. To get the thought requires time. Miss Martineau read only a page an hour. Burke always read slowly enough to make the book his own—a possession for life. To pass over a page and not get the thought, is injury. Therefore, go slow.

7. *Reread often.*

Samuel Johnson says, "What is twice read is common-



ly better remembered than what is transcribed." Goldsmith says that when he read a new book it was like gaining a new friend, but when he read over a book he had perused before, it resembled the meeting with an old friend. Which is the more pleasant? From which do we usually get the more benefit? Should you fail to get the full meaning at the first reading, by all means reread. Most books that are worth reading are worth twice reading.

8. *Read with pencil in hand.*

It is well either to mark the good passages, the centers of thought, or make a note of them on a blank-book kept for the purpose. This serves to stop us long enough on that thought to help us to hold it. Some one has said that it is not what we read, but what we remember, which makes us wise. While this is not all true, it has some truth. It is well to remember the thoughts of others, especially if our own are scarce. It is a great pleasure to me to read a book which others have marked. I behold in those marks on the margin their footprints, the inclination of their minds, the shape of their characters.

9. *Attempt to reproduce what is read.*

This may be done either mentally, orally, or with pencil or pen. The latter is much the best, if you have the time for it. This is one of the finest mental drills, and I commend it to all who are educating themselves or others. To get the most of what we read, or the sermons or speeches we hear, let them be reproduced as nearly as possible in writing, either in whole or by outline. The latter is better after you have learned the art, and are doing the work, both as a mental drill and to keep what you have learned. Paul told Timothy to give himself to "reading," and "to meditate on these things." That is just what the student does when he attempts to reproduce by outline what he has read or heard spoken.

I can not better close this in the allotted space than to give the reader the following words from Emerson:



“ ’Tis the good reader that makes the good book. A good head can not read amiss. In every book he finds passages which seem confidences, or asides, hidden from all else, and unmistakably meant for his ear.”



## XXII.—TALKING.

We know not what we do  
When we speak words.

—SHELLEY.

ART approaches nearest to nature, some one has said, in words. Words, speech, talking, then, are common things. Yet there is enough of art in talking to make it an interesting study, and enough of nature to make it a very agreeable practice. Talking, after a fashion, is so easy that almost all do too much of it. Yet so difficult is good talking that we find it seldom. It is one of a number of such common things that we do not think it worth our time to learn to do well. It ought to be made an art in every family, and one that receives much attention. If the mothers, the first and best teachers, would take this matter of good, correct talking in hand at home, and not depend so much on teachers in the schools, who usually receive the pupil after his talking has been much spoiled, we might soon have better talkers in every social gathering, as well as better talkers on the rostrum and the stump, in the pulpit and at the bar. Children should be taught to talk. As we have it now, much that they talk is not taught to them as good talk, but is such as they “pick up” around the place. It is natural for children to try to express themselves, but it is not natural for them to know how to do it correctly. We do amiss in allowing our children to acquire as much “bad grammar” at home in a few years as it will take all of school life to get out of them. Let parents, and mothers especially, take this matter in hand and give us a nation of good talkers. Let them, in the first place, do their best talking at home among their children. We often think anything good



enough for home in the way of language. We talk well enough in company, are very particular in the presence of strangers, but let our words go "slipshod" at home. Some plain directions for talking might be good for us.

1. *Talk pleasantly.*

All can do this if we only try. If all do it, will not children learn it at home and become pleasant talkers? The pleasant talker is always agreeable. Children naturally talk pleasantly, and only take on the unpleasant as they learn it. If parents would not talk of unpleasant things and in unpleasant tones before their children, would it not have a very fine effect on our talkers in the coming years?

2. *Talk the best language you can.*

None but the best is good enough for you and your children. Make yours the very best you can command. In order that it may be the best, improve it each day by reading, and learning better words and expressions.

3. *Talk to tell something, not to hear self talk.*

The trouble with much of our talk is that it is empty. Empty words are vain things. Let your words be expressive of ideas, and they will be welcome to the hearer. The something told, if it is really something, will attract more attention than the words. Yet much may be added to the thing told by its dressing—the words in which we tell it.

4. *Do not try to talk all the time.*

Others know something. Give them a chance to tell it. You will be the wiser; and they will be better pleased, and think more of you. No bore is as great a bore and as unbearable a bore as the talking bore. He seems to think you have no sense or nerves, and that he can bore you till midnight and not hurt you. Then good talkers who are not such bores make the mistake of trying to talk all the time. You will find it much better to let the ordinary fellow say a word once in awhile. It may be that you have suggested by your talk an idea to him which you have not



had, and he may give it to you if you will only let him have a chance. Then for self-interest, if for no other reason, divide time with those around you.

5. *Talk in short sentences, and to the point.*

Usually the person who exhibits "linked words long drawn out" is not the interesting talker. Make your statements short enough for the listener to ask you a question at least. It adds much to the interest and variety of a talk to have some on both sides, and it will help you to make your points clear. Too much of our common talk has no point to it. Do not lose sight of the fact that you are talking to tell something. The talker who makes short, sharp statements, and comes perceptibly to the point, will be appreciated.

6. *Talk to be understood.*

Some people have a very foolish idea that if they can talk so only some of their hearers can comprehend it, they are great talkers. They seem to think if they can use a few foreign expressions, and real literary ideas from an unknown author, and so express themselves as to make it sound well, and not edify, they are to be reckoned as accomplished speakers. It is far better to say one word in a known language than ten in an unknown. We do not guard this point as we ought. Much of the misunderstanding which comes along arises because we do not talk so as to be understood. Words are strange things, and if we are not careful, we will use them so as to conceal ideas, whether we wish to do so or not. Beauty of language is desirable, but not such beauty as will hide all the strength. We should cultivate in every pupil the habit of expressing himself in the most plain and unequivocal language. Clearness of expression should be made much more of than it is. Our most plain and straightforward talkers are most highly interesting. Youth make a mistake when they think that the grandiloquent expression is the main thing to be sought in learning to talk well. It might be



a fine exercise in many of our schools and families to have students talk and write for a limited time in words of one syllable. These are our good old Saxon and English words, and we do not prize them as we ought. Much of style can be had long before the student enters into the study of that interesting department of language.

*7. Talk to learn something.*

Many persons do not think of learning anything from what they say, and verily they are not disappointed. Yet we ought to so manage our conversation as to make it teach us something. By talking correctly, and along a line close to where our thoughts ought to be, we may evolve ideas to much advantage. The presence of the one to whom we talk will greatly aid us to learn if we rightly conduct the talk.

*8. Talk with all classes and professions.*

Every person knows something, and many times something, that will be of interest and value to us. We can get it more easily by conversation with him than in any other way. Knowledge is a good thing. We should not despise it, even from the lowest. Despise not the day of small things. Despise not small talk; much of it is about something which you know not of. It is very laughable to behold the dense ignorance of some persons on subjects which all should know. There has been an idea in the world that an educated person was not expected to know anything common-sense and practical. This is happily passing away, and education is becoming each year more and more useful and practical and common-sense. Let the prejudice against the common people die. Let our public schools build up a more sensible sentiment in favor of the brotherhood of mankind and the equality of all persons. Let them show us that there is much in the common people. Let them bring out the jewels and polish up the rough stones of the hills and the valleys, that our common people may not be considered below any.



Then let those who have held themselves and theirs above the common things call not that common which God has made with His own hands. The man in search of knowledge in conversation will not fail to talk with all.

9. *Talk about things, not persons.*

Following this rule will make short many an otherwise long conversation. It is given as a "general" rule, to which there may be honorable exceptions. But if we will let our conversations run along the line of things, instead of persons, it will most commonly be much to our interest and improvement, and to the pleasure and delight of others. This requires that we have something to say before we begin to talk. Almost any one can talk about a person of his acquaintance, especially if he does not know any good of him, and have no particular liking for him. But it requires preparation to be able to talk about things. There must be somewhat of apples in the mill before we can get cider from it. Finally—

10. *Talk little and think much.*

A pretty good rule to follow in most cases. Especially shun its opposite. Many talk much and think little, and it is most easily done. Much talk brings regret. Little talk and much thinking never do. Err on the side of saying too little, rather than on the side of saying too much.

What has been said refers more especially to common conversation. A more dignified talk is usually called a speech. It might be proper to refer briefly to this kind of talking in this connection. In the making of a speech there are clearly two parts: First, the preparation; second, the delivery. The best direction for preparation is study, study, study. Study by points, study connectedly. Have system about that study. Study until you are full of your subject; then you are ready to begin to think of expression. Many err by trying to prepare a speech by writing it when they know nothing to write. The



writing out of a speech is best only when you know something to write, know what you are going to write before you start, know how to tell what you want to say before you begin to tell it with pen or pencil. Then your writing does not require to be memorized after it is written, and you do not depend on holding in mind a certain chain of words, but you hold only a chain of thought, and let the words take care of themselves, after preparing yourself thoroughly for this work. The preparation of a speech is a most valuable exercise for a student, if he does not make the mistake of trying to write it out before he has studied it. Make out the line of your thoughts as soon as you can, or determine some one thing, or the first thing you wish in your speech, and arrange that by saying it over to yourself aloud until you have that fact well in mind, and are able to tell it intelligently. Then take up another point or thing and treat it in the same way. Finally, chain all these points, or things, together by the cord of thought running through the subject, and you are then ready to begin to run over it from first to last, and view the connection, and criticise the work as a whole, and trim and cull until it suits you. Then if you are disposed to polish further, you might commit it all to writing from your memory, and then go slowly over it and cut out such things as might be best left out. This is writing from memory, and not memorizing from writing.

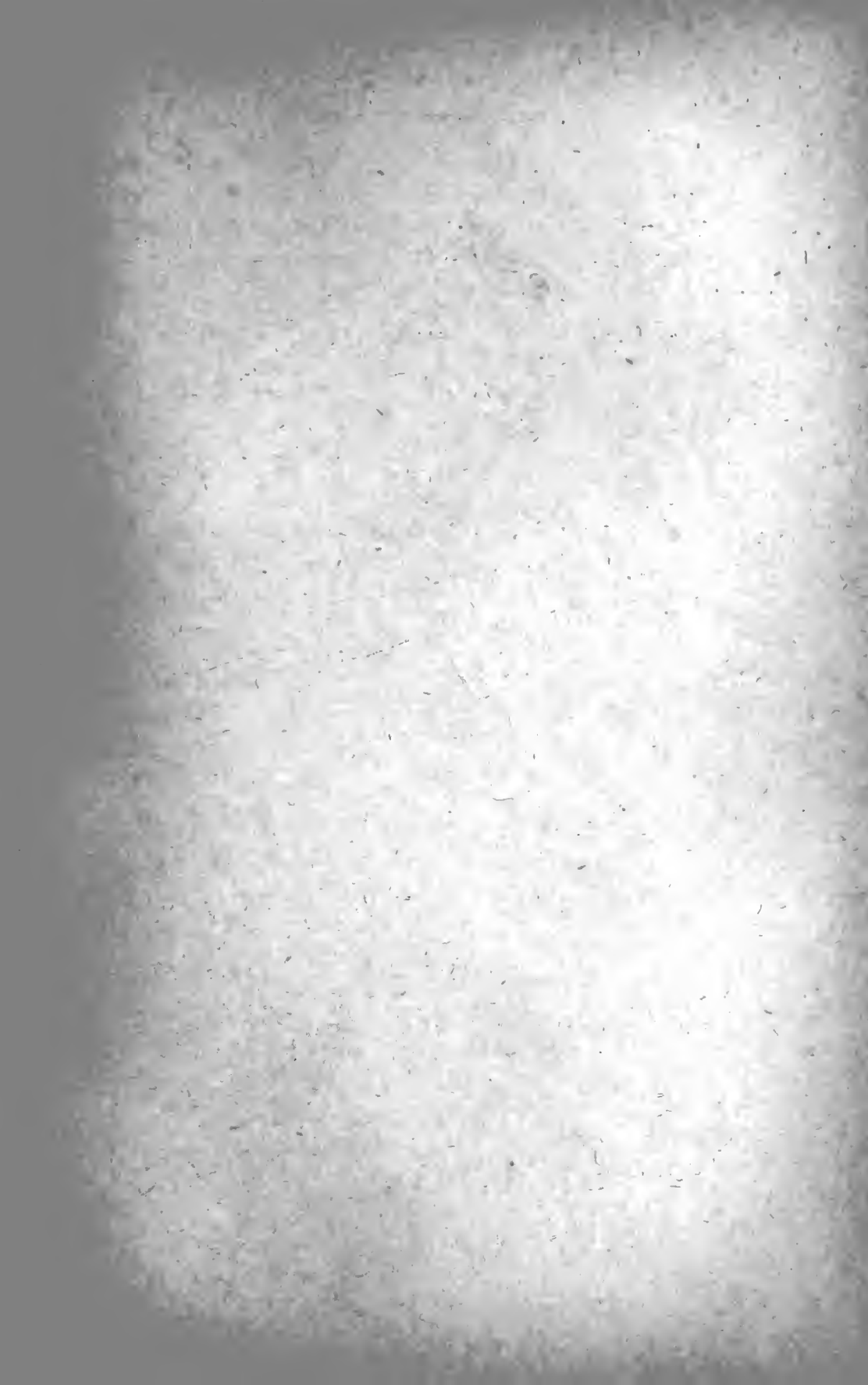
In the preparation of anything, do the thing you are preparing to do in the way you are preparing to do it. You are preparing to speak. Learn to speak by speaking. Prepare for speaking by speaking. The delivery will usually take care of itself if the preparation has been correct. If the above directions are followed in the preparation, there have already been several thoughtful deliveries. This is what you want. No one is an accomplished speaker until he can stand before his audience and think and speak at the same time. Do this well and thoroughly in the



preparation, and you will have little difficulty in doing the same before your audience.

Then forget self and audience, and put your whole soul into the subject, and all will go well.

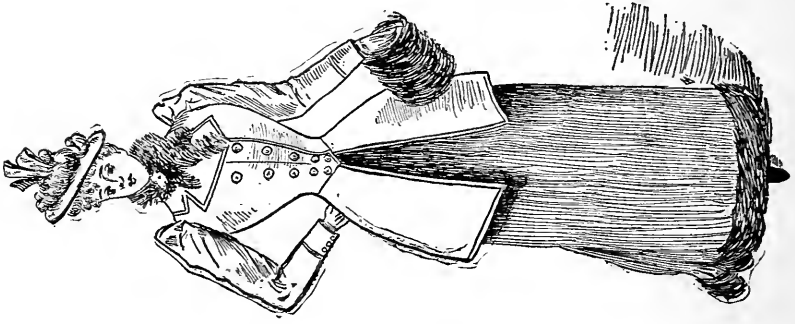




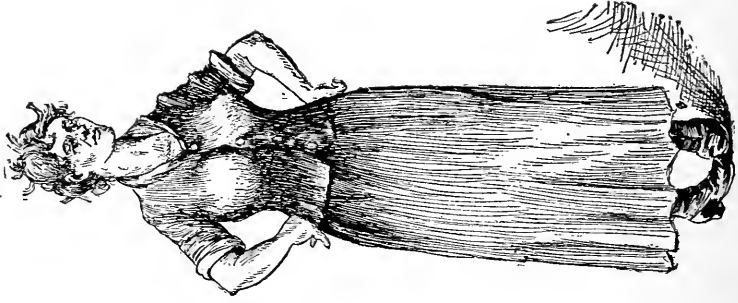




A WOMAN.



A THING,



ANOTHER THING.



### XXIII.—TWO THINGS AND A WOMAN.

SOME one has said that men may be divided into three classes: thinkers, things, and things o' things. The two last might be classed together. Then we would have thinkers and things. So in our illustration. It divides women into two classes, but shows two of one class, or a subdivision. Not because there are more things than women, do we make two "things" to one woman, but to show the two classes of things. "How are the mighty fallen." "Look on this picture, then on that." Study the face of our "woman," then of the "things." What a blessing to have more women than "things." Yet there are more of the "things" than one might wish or expect.

For man to throw himself away, to cast himself down, down, is bad enough. But for God's last, best gift to this world to thus degrade himself, forget her calling and her powers and "fall from grace," is deplorable.

God could not make man man, and capable of rising, without giving him self-control, and thus permitting him to make or ruin himself. Man seems to be suspended between failure and success, misery and happiness, destruction and perfection. The very powers which God has given him for his upbuilding may be used by him for his destruction. Much more true is this of woman. Her finer organization, her deeper feeling, her better quality, all make her more susceptible to impressions. She seems to hang in the balance, and small things make or ruin. How easily is the current, of her young life especially, turned into the whirlpool and vortex of a living death. "Despise not the day of small things."



1. *Your attention is called for a moment to our "fashionable thing."*

She is more numerous than one might hope. Perverted Approbativeness and want of common-sense methods of education often bring forth this result. As sensible, natural methods get possession of our schools; as industrial education increases, her number will grow less. Our female schools and "feminine accomplishments" have cultivated to some extent this foolish fashionableness; but, thanks to progress, these "fashionable" boarding-schools are now giving way to industrial institutes and working women's training classes.

The female devotee to fashion is almost worthless. She is excelled in this quality only by the fashionable male—the "dude" of modern times. We may say of her, with the poet,

"A worthless woman! mere cold clay,  
As all things false are."

She spends her time either devising or following some new fashion, attending to fashionable parties and calls, or being led and guided by her poodle dog. If she have children, they are in the hands of an ignorant nurse until they are spoiled, then they are sent away to school. She can not become interested in reforms, for any reform that was worth anything must first reform her. She can not study human science and child culture, for to do so would be out of the fashion. She can not devote herself to perfecting cookery; that would be too "common." She can not join hands with some worthy son of toil and help to build a home; that is too old-fashioned. She is not pretty to look upon, for her "fashion" has spoiled both form and complexion.

2. *How is it with our other "thing"?*

You will agree that she is not pretty to behold. She is at the other end of ruin. She is deserted and careless.



Her aspect is as unnatural as that of the fashionable "thing." She has never tasted that the world is good; she has never felt the throbbings of a heart panting for improvement; she has never been set on fire with a purpose in life. Her ideas are low and groveling. How is she to be reached? She is to be pitied. She may be improved; there is certainly room for it. Much depends on the wisdom and efforts of future educators and reformers. The family influence will not raise her, for that is of her kind. What can our public schools and industrial institutes do for this specimen? The big-hearted, hopeful teachers may try. Physical culture is needed, and will have its effect. Everything where she stays is on the same dead level with her, and she must be raised above it, out of it. Cleanliness of person and purity of moral life are the first stimulants. But all these good influences must come from without. Years of effort will be necessary to make a woman out of this "thing." Her aspiration must be awakened. Ambition must be aroused. Her environments must be changed. "Education by doing" must be resorted to. This opens the door to manual training. She must be taught to do something, to make something, to produce something. This will give a start. There can be no doubt of the benefit to the intellect and to the moral sense in making something nice and useful. Here is work for the reformer, for the educator, for the benefactor, for the philanthropist. This specimen is found in country and city, even in this "land of the free and home of the brave." The coarse, uncultivated, unwashed, unkempt, are growing up in our country of free schools. Both these "things" may be found in the metropolis of this country, in great abundance, and within a few blocks of each other. Would not a right system of education bring both to a golden mean, and unite them in our "woman"? Our past methods have not done it; but are they the correct system, or are they entitled to be called a system?



### 3. *What shall we say of our woman?*

Possibly the less said the better. She speaks for herself. Her face is a study. Behold those eyes. See that chin and mouth. Study that nose. Who does not believe in Physiognomy? Her head is full of wisdom. Her heart is right in the sight of God. She stands for the wives and mothers of our country, of the world. She is what all ought to be, can be. She is educated, cultivated and refined, but has no time to spend on the follies, fashions and foolishnesses of this world. She can hold up the hands of an aged father in failing health and prosperity; she can soften the pains and aches of a decrepit mother; she can make a home cheerful, bright and happy for a working husband; she can minister to the bodily and spiritual wants of her family. Especially can she guide her boys. She is their natural educator. All great men have had such a woman for a mother. This particular woman in our illustration was the mother of John and Charles Wesley. You do not wonder now that they were great enough to preach and sing into existence a great religious denomination. They were born of a *woman*, had a *woman* to counsel them in youth, and direct their first steps. In short, their mother was a *woman*. To her, to all faithful mothers, we may with Addison say:

“Loveliest of Women! Heaven is in thy soul;  
Beauty and virtue shine forever around thee,  
Bright’ning each other; thou art all divine.”



#### XXIV.—INHABITIVENESS—LOVE OF HOME.

MAN'S mind may be bent, biased, inclined, led out, directed in a certain way; but mental instincts do not come of training and education and environments. The idea so prevalent among educators and trainers of youth that the child-mind is similar to a piece of blank paper, and that its habits, inclinings and character depend entirely on the training, is an error of the old mental philosophy. Man's feelings, desires, instincts, hopes, fears and thoughts come from *within*, not from circumstances. From within, from the heart-head, man is a home-loving, home-having, home-keeping animal. In this he is not alone. All the lower animals have this feeling; all must have, do have, some kind of a home. Young must be reared, food must be laid up, life must be protected; home is the place for all this. Some roam at night, others go abroad in day-time, but all must return to the home almost every day. See those little birds near nightfall as they return to their nest, their box in the yard, or their accustomed place in the forest tree. How they bill and coo and twitter and talk to each other. See how much more overjoyed they are to reach the home just before a storm, or during severe weather. No doubt they talk sweetly to each other of the rest, the comfort, the joy, the sacredness, the shelter of the home. Who that has hunted the nimble gray squirrel has not rejoiced to see him reach his *home* in safety in the warm hollow of some friendly tree? See how he will peril life and limb to reach that retreat. Who has not felt his admiration rise for that brave old gander as he defended the *home* of his wife and future family? Woe to the unlucky boy who comes too near that sacred spot. Who has not witnessed the most heroic fighting among the lower animals



for their homes? And what heroism can equal that of brave men defending their *homes*? This instinct is universal, and must come from within, does come from a primal, mental faculty. All must have a home. Every plant, every animal, every little insect is found at his home. Home and home surroundings keep many of them alive. If they are transported, something of their home and home life must be carried along too.

Man is the embodiment of all that is good in all lower forms of life. In him, then, we expect to find this home feeling in its perfection. His need of home is so much greater. He lives longer; his young are more helpless, and are much longer in this condition. So it is. Man, of all things, loves his home. The feeling has given rise to some of the loftiest sentiments in all languages and literatures. It has come from the heart and reached the heart of many people. But it was left for Phrenology to discover and locate a mental faculty from which comes all this feeling. It was not one of the first discovered. Had Phrenology been mapped out from man's nature, as some seem to think, one of the first "organs" located would have been love of home; but in the process of discovery it was not. The discoverers early found this organ, but seem to have got it somewhat mixed with its nearest neighbor, Continuity. O. S. Fowler often demonstrated the existence of both, thus proving that all previous investigators were right, but were only confounding the action of two distinct Faculties.

In bestowing this gift, our Creator has given us a most precious blessing; in making it the very strongest, He has blessed us above all other creatures. In giving us this Earth for our home, our abiding-place, He has bestowed the very best on us. Had not sin entered and the Devil spoiled and un-paradised our place, it would have been a perfect Eden always. When Christ shall have redeemed it from the rule of his Satanic Majesty, and restored it to its



pristine purity and loveliness, it will be a fit home for a redeemed and purified people. Who will want a better?

Since home lies at the basis of nearly all that is good, it becomes us to cultivate the feeling. Our government depends on it, our happiness in a thousand ways. We do not love home enough. We go from place to place too often. Too many of us are continually on the move. This tends to break up our patriotism. It is no light thing to sever our connection with the old home and move away. It has many of our fondest and sweetest memories.

“How dear to my heart are the scenes of my childhood!”

Who has not felt *that* sentiment? It ought to be felt ten times more, and the feeling regarded as far more sacred. How to cultivate in our young a love for home, or how to bring out the full and free action of this mental faculty, ought to be a question with all educators and parents. But how is it to be done? Easily enough. To cultivate and educate and strengthen any faculty, *exercise* it. To exercise this:

1. *Have a home.*

What a pity that so many must be reared without the full joys and privileges of home! So many children are coming up in some one else's house, which at best is only called home. This ought not to be. This country is large, fertile, and much of it is still almost free to home-makers. Why do they not take hold of these beautiful spots and make them homes? Far too many of our people are homeless, and want to be. We must do something to educate this feeling of love for home. Almost all foreigners excel us in the mental development of this faculty. I mean those who stay at home, and are representative men of their country. The first step toward cultivating it seems to be to have a home. Own the ground beneath your feet. Have some place to “lay your head.” Call some place “home” in deed. Possess it in “fee simple.” Dirt is



cheap, and that is what we must build our homes on. What a pity that so many are willing to go where they can have no home! It is a sad sight to see white men moving into the Indian Territory, where they can only be renters, sojourners. It is a sad commentary on our boasted republican government when men say they can not afford to own a home. When the burdens of government become so great that it is not good and profitable to have a home of one's own, when every man can not do much better in a poor home of his own than in some one else's, it is time for statesmen to put on their thinking caps.

The thing to do to have a prosperous country is to make it easy and desirable for each citizen to have a home. Break up the "plantation," and let us have the home. It requires very little ground to have a home, a prosperous home, if men will only learn the lessons of economy. Too many men in this country are working for some one else. Let them select a spot and call it home, and make it to be home.

" Happy the man whose wish and care  
A few paternal acres bound,  
Content to breathe his native air  
In his own ground."

" Cling to thy home! If there the meanest shed  
Yield thee a hearth and a shelter for thy head,  
And some poor spot with vegetables stored,  
Be all that Heaven allots thee for thy board,  
Unsavory bread, and herbs that scattered grow  
Wild on the river-brink, or mountain-brow;  
Yet e'en this cheerless mansion shall provide  
More heart's repose than all the world beside."

Experience proves this to be true. But how can we cling to home when we have none? Yet he who has this clinging feeling well developed will soon have one.

2. *Give the children an interest in home.*

Let them feel that home is theirs, that they must have a home. To do this give them some part in the home. Say



“our house, our home,” not “my house and my home.” Teach the children to say “our home.” That they may feel that it is indeed “our home,” give them part of it. Let them have their room, and require them to keep it as a home, and in cheery, home-like condition. If in the country, let them have their part of the farm to cultivate and own the proceeds of. Let them have a part of the orchard as “their very own.” This home-loving feeling, this bed-rock of all patriotism and prosperity, is well worth cultivating.

3. *Make home attractive to the children.*

This can be done in many ways. Home is not to be the most solemn and sad place on the face of the earth. Make it joyous; make it gladsome; make it lively. Young people love such a home. The father will often find it time well spent to go hunting, around the home, with the boys. Boys will be boys, you know, so it is the duty of the father to supply their boyish demands at home. Let them know that they can have all the fun, all the good things they can have anywhere, *at home*.

4. *Believe in home, improve home.*

A feeling of mistrust of our land and home has taken possession of us just now. We do not speak well of this, our home. We ought; it is all we have; it is much better than we think it is. Let us talk of how good and how pleasant it is at home, and it will soon be so. “As a man thinketh, so he is.” Why not think and believe we have a good home. Believing is seeing and having, remember. So, trust that we have, say we have, and soon we shall have things all right at home. Then beautify the home. It should be just as pretty as your means and your skill and ingenuity and planning will make it. On what can you spend your time to such good advantage as on the home? Home is an educator, a builder of character, a purifier of life and morals. Let taste be cultivated at home. Have flowers and music, birds and shady walks,



cleanliness and beauty. It does not take wealth for these. Only have a home, feel that you are at home, and that you mean to make it home indeed, and a very little means can be made to beautify it.

5. *Write home.*

So many must be separated from home early. The school takes them away. Then business calls for them to go out into the busy world; so home and its dear attractions must be parted from, at least for a time, by the young. But you can still call it home, and, above all, you can write to the dear ones whom you have left in the old home to watch your life from a distance. Do not forget to send them a letter. Have a regular day to write it; not just any time when you can have the chance, but make it the business of some particular time.

6. *Visit home.*

The best thing connected with our Thanksgiving Day is that all are expected to return to their homes, as far as possible, on that day, and experience again its cheer, its joy, its abundance of good things. Then comes Christmas with its home cheer. That should bring us all home, when possible. Rates of travel are then made cheap, that we may go and return for a small sum, and it is right that we should do so. The annual visit keeps the memory green. So long as the wandering boy will write home each week, and return to see the old folks every Christmas, he is more likely to be safe. While he keeps his heart in close connection with that

“ Home, the resort

Of love, of joy, of peace, and plenty; where,  
Supporting and supported, polished friends  
And dear relations mingle into bliss,”

it is better fortified against the “ fiery darts of the Wicked One,”



## XXV.—TRUTH AND TRUTHFULNESS.

Truth crushed to earth shall rise again:  
The eternal years of God are hers;  
But Error, wounded, writhes in pain,  
And dies among his worshipers.

BRYANT.

No character which we can build can serve us faithfully, and stand the test of years, unless founded on the bed-rock of Truth. So let us in the outset get hold of her whom to know is freedom indeed.

“Truth may lie at the bottom of a well,” in that it is difficult to get, but in our theology it is in the other direction. Pilate asked the Saviour, “What is Truth?” and he did not reply; but He had already answered that query: “I am the Truth. The devil is a liar and the father of lies.” So we have the origin of Truth, likewise of its opposite.

Truth may be defined as the correct conception, or understanding, and the correct statement, of things with which we come in contact. So there are two important acts in being true: first, getting the truth; and, second, reporting it truthfully. The first process requires careful attention. But our Creator has blessed us with the very faculties of mind for finding out the truth, and we are under obligation to Him for their correct use. And in their correct use and the getting of truth He blesses us by strengthening and perfecting these mental faculties. He has also given us eyes to see, ears to hear, hands to handle, and minds to think about all we come in contact with, that we may get the truth of it all. Let us try to do it. Let us examine objects carefully as to size, shape, distance, weight, color, number, situation, relation to other things, value, hardness, etc.; and let us look into thoughts and



things, that we may hear with equal precision and care, that we may find the truth. Mme. de Staël says truly that "Search for truth is the noblest occupation of man; its publication a duty." It equally becomes boys and girls to seek the truth and publish it to others. What a blessing has our Father bestowed on us that He has so well prepared us to find the truth, and to let it be known. May we honor Him in its search and publication.

How necessary is this precious thing, truth. In our social life we depend on it every day. We could not regulate our every-day affairs but for the fact that we believe what our friends tell us, have confidence in the word of our associates. And how often does a little "white lie" throw the social group into disorder! Think carefully of the things which you are to do from morning until night, and see how many of their results depend on some one else's telling the truth. As an accommodation to others, then, we can not afford to do otherwise than speak and act the truth. So in the business world. Nearly all the transactions of to-day are done "on promise." Confidence is the basis of trade; without it, the wheels of commerce must stop. Let business men begin to lose confidence in one another, and some one, or many, will suffer as the result. With what "jealous care" should we guard our words, our promises, that we may not injure others or bring ruin to ourselves. And so we might examine through all the acts of life, and we would find Truth a necessity.

There are many ways of not telling the truth and learning to tell the untruth.

1. *By pretending to be greatly pleased with persons or things when we have no special liking for them.*

Some persons seem to think they must be continually praising everything and everybody in sight or hearing. Such an idea has made many a lie. Such liars are too common. It is a mistake that we must be apparently pleased with everything we see in order to please those whom we



are with. Such "fulsome eulogy" is very thin, and can invariably be detected by those of common sense. The deceiver deceives no one so much as himself. Some one has said, "Speak well of all." I would not. Where we can not truly speak well, had we not better engage in a little of that "golden silence"?

2. *By being silent when we ought to speak out.*

This is a very common form of telling an untruth. Children in school and at home learn this way early. "Tell no tales out of school" was an old rule which has made many a rascal, and allowed many another rascal to "go unhung." It requires a good degree of manly courage to speak right out and say "I did it" when an investigation is going on in the household or the school to find the "somebody" who has done the mischief. Yet there would be more "honest confessions" were it not for the false teachings of parents and teachers. This "don't tell" policy is carried through all our families, schools, and civil governments, until one is pretty well satisfied that he is all right so long as he is not caught. Our present school and family government has educated many into the belief that the fellow who can do the greatest meanness, and not be caught, is the smartest and best specimen of manliness.

3. *Speaking part of the truth only.*

Our courts recognize this class of liars, and have provided for them in the form of oath, "the truth, the whole truth, and nothing but the truth." Many a man has had an easy conscience because he told only so much of the truth as to conceal the truth, in such a way that what he said was to him the truth. Parents too often set this example before children, to be imitated. The boy who stands by and hears his father give all the good points about the horse which is being traded, but notices that he does not say anything about that blind eye; or who is checked if his "untrained" caution should allow him to mention the bad eye, is thus taught that it is honorable and right to



conceal a fact which can not be told to his own advantage. Many traders make it a rule of business never to reveal to the purchaser any fault or defect in whatever they have to sell. Such lying is the same as paying in counterfeit money, and should be punished with the same severity.

4. *Speaking words which in one sense, the common sense, are false, but are true in the sense in which we used them to ourselves.*

A man had just moved out of the county in which he lived, and in which there was a public ferry free to all the citizens of the county, but not to any outside that county. On crossing the ferry the first time afterward he said, to "ease his good conscience," "I have been a citizen of this county ten years." In a sense this was true, but to the ferryman whose duty it was to collect the fare it was a complete lie.

5. *Then there is the old, common, point-blank lie, resorted to only in cases of necessity, or by the common folk.*

Either one of the first four will soon lead up to this. Yet this is not considered so smart, and is not half so popular. People do not praise the common liar. In fact we have known some persons who would hardly be caught with him, yet could tell and act the polite lie all day with perfect good conscience.

There are also several ways of learning to tell an untruth. Children who go to school day after day are thus saying to their good parents, "we are doing our very best to improve our time." This is the promise every one makes. It is implied in his going to school. Any failure to come up to this promise is teaching you to practice untruthfulness.

Children who at school or at home conceal mischief in self or others, by look or act, are having fine practice in learning what is not the truth. If we could only get it into the minds of all our youth that it is wrong to conceal a wrong, and that each one is responsible for the acts of



all in the school, in the family, in the state, that in deed I am my brother's keeper, we might have more truth and happiness at less cost.

A very common form of learning not to be truthful, both at home and at school, but more frequently at the latter, is the putting before the class and teacher answers and work that is not our own. Our old methods of teaching seem to have educated the pupil up to the belief that to deceive the teacher is the highest honor. To make the teacher believe that the pupil has the thing which he says he has is in many cases the whole desire of the pupil. In every such case there has been erroneous, abnormal, evil teaching.

So much for how youth may learn to practice deception. But in all cases there must have been some teaching. Children do not know how to lie when they come into the world, and it must be taught to them. It is taught very thoroughly and successfully. Let us think of some of the ways. Almost the first thing many children hear is an untruth, and many of them are made to go to bed by one. It is a great shame that many mothers instruct their children in the meanest and most wicked lying even before they can walk. "Don't you cry, or the old bad man will get you." The old bad man ought to have you, mother, right now, and keep you until he sifts some of this foolishness out of you. "Don't go out into the street; an old bear will get you." "Lie still now and go to sleep. Don't you hear that old bugger?" (Scratching the wall herself.) When strangers come a very common compliment is, "Be a pretty boy now, or the man will carry you off." This is carried on in various forms as long as the child can be deceived, and then other forms of lying to him are taken up. One of the most common is a threat to punish. How many of these promises have ever been fulfilled? Children soon learn all these forms of lying. In fact, the little things are ten times as smart as parents think they are, and the parent is greatly shocked some fine day when the



little tot tells the same kind of a yarn he has been taught from the cradle. Another shock to a parent is when the child doubts his word. If you would think how often you have lied to him, you would not be surprised.

Another very common method, and very successful, of teaching children to lie is to tell lies to neighbors in their presence, or have them or the servant to tell them. You see Mrs. Uninvited coming, and say in the presence of children that you do wish she had stayed at home. Then you meet her at the door and tell her how very glad you are to see her. She stays only a short time. But you insist that she must sit longer, and immediately she is gone you complain that she stayed so long. Children learn something from everything. They learn fast. Samuel Johnson was in the habit of retiring to his study without letting the servant know where he was gone. He would not allow his servant to say he was not at home when he really was. Said he, "If I teach my servant to tell lies *for* me, he will soon be telling them *for* himself *to* me."

Driving sharp bargains, and telling of them boastfully before children, is a most successful way of teaching disregard for truth. It is a great pity that every trader has not as much regard for the truth as he ought to have. Is it not generally conceded as right to do the best we can in any kind of a trade? Do not small children at school act on this principle? And have they not been most thoroughly instructed at home and in the store? Is it any wonder, then, that many are made to say with Shakespeare's character, "Lord, Lord, how subject we old men are to this vice of lying?"

Every one desires to be thought truthful. It is the greatest insult to intimate that one is not the very soul of truth. The greatest liar in the world will fight if any one tells him what he is. Why this jealousy to be considered truthful when lying is the most common vice? Because Truth is *so* essential, so important, so lovely and so pure.



Milton calls it the "golden key that opes the palace of eternity." He also says, "Truth is as impossible to be soiled by any outward touch as the sunbeam." Let us bear this in mind. We can not break the truth, we can not injure the truth, and in handling it with such recklessness we only injure ourselves. Truth is truth for evermore. How lovely, how good, how delightful! With what diligence should we seek her! She may lie hid, she may be at the bottom of a very, very deep well, but her discovery will well repay the seeker. Hazlitt has said, "One truth discovered is immortal, and entitles its author to be so; for, like a new substance in nature, it can not be destroyed."

In our search for Truth many things will be in our way: our weakness and ignorance, our reverence for those who have taught us falsely, our prejudice, our unsteady, untruthful habits. To discover that we have any or all of these is often harder to do than to find the truth which will make us free after we have rid ourselves of the hinderance. We will also find many persons to hinder us in our search for Truth; many of them teachers in religion and politics. They do not want men to find the truth and be free, for this would destroy their avocation. Beware of that man who would advise you not to investigate all subjects for the truth that may be in them! Such an one usually has an ax to grind. Many men high in authority to-day are afraid of the Truth, and tremble in their shoes when the people begin to read and think. Bless the men and women who write and speak for the truth, who are in favor of a thorough and searching investigation into every subject which comes before men! Bless the men and women who devote their time and energy to finding and publishing the truth!



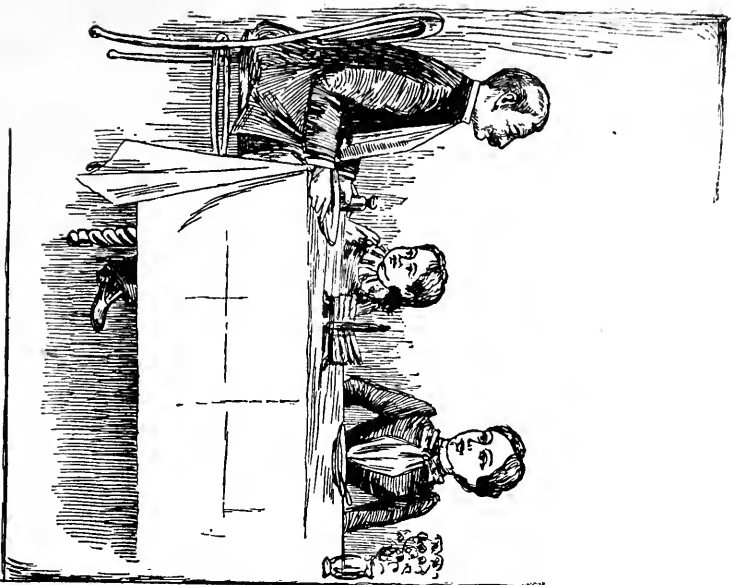
## XXVI.—MARRIAGE—PROPER TIME.

Misses, the tale that I relate  
This lesson seems to carry:  
Choose not alone a proper mate,  
But proper time to marry.

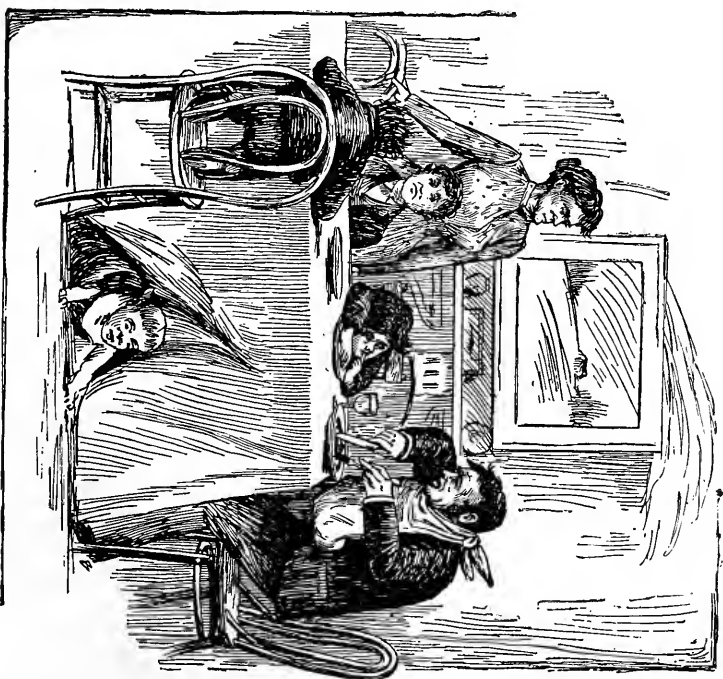
COWPER.

IN this illustration we have two results coming from two widely different actions: "We thought over the matter"—"We didn't." This gives the key. This picture is taken at twenty-eight to thirty. On the side of thought you see only happiness. One bright, happy, well-behaved child. Mother and father are happy. Things go well in this family. No scowls, scoldings, or lectures at this table. Before this man decided that he must marry he thought over it. Before he decided he would marry this particular woman, if he could get her, he thought over it. Before she said "yes," she thought over it. Before they decided that the minister must be called in, they thought over it together. That is the secret. Before any course was determined on for the proper training and instruction of this child, they thought over it. "Whatever is worth doing at all is worth doing well" is a motto in this family. But what of our friends on the other side? Well, they did not think the matter over. They met at eighteen, fell in love, and could not stop long enough to think. The result you see. This is an ordinary meal time. What an uproar? Father seems to be lecturing the oldest girl, while mother is talking *at* the father, and gesticulating to the youngest member of this unhappy family. See that ten-year-old boy spoiling, and no one to help him. Everything goes wrong in this family. Mother is "worked to death," and father "has the life worried out of him." They did not stop to think when they could have accomplished something there-





WE THOUGHT OVER IT.



WE DIDN'T.







by; now they have no time to think if it would do any good. Had they thought over this matter of marriage about five or six years longer, results would have been different. They "married in haste to repent at leisure," and now they have not the time to repent. Unhappy condition! Would that it were not so common. But good and evil, joy and sorrow, light and darkness, laughter and tears seem to be existing so nearly together in this world, that many in search of the former find only the latter. Marriage, man's natural, and therefore happiest, condition, may bring no joy or gladness, but only labor, discontent, and grief. Yet the institution of matrimony is not to blame for this. Marriage is divine, is right, is a duty. Therefore, all should marry, with some exceptions. No drunkard should marry, and unless there is such a reformation among the women as will not furnish him a wife, there should be a law prohibiting this character the privilege of marrying. No man who is insolvent, and who has no visible means of support, should marry. No person who has inherited disease, who is not of sound mind and body, should marry. The virago and the woman who has deformed herself with fashion, and destroyed her health in the dissipations of "society" should alike be prohibited from matrimony. Though all should marry, none should be in haste to consummate the joyous event. Its importance demands mature judgment. The laws protect youth by making it illegal for them to make contracts, yet this most important of all contracts is often entered into by those not able to contract legally in the smallest things. Marriage was intended by God for men and women, not for boys and girls. "And the MAN shall leave his father and mother and shall cleave unto his wife"—not the BOY. Important offices are protected by law from the young and immature mind, but none require more protection than the office of "father of a family," the highest bestowed by a loving Creator. Does not this highest of all offices



demand the highest development of manhood? Does it not require as much of that precious commodity, manhood, to make a good husband, father and home-maker as it does to make senators, governors and legislators? If the best men should have the highest places, then only *men* should aspire to be "heads of families." But the boy and girl "in love" forget all this, or rather, they never stop long enough to think seriously of it. Yet loving is marrying. In this many of us do amiss. We do not regard it so. There is nothing serious now in a love affair; but there should be. Marriages are not made in a day; the ceremony of the minister is not the marrying. Loving is marriage; therefore, only those who intend to keep it up through life should ever begin to love. By loving I mean singling out one individual of the other sex, and wooing and courting and loving that one to exclusiveness. This is often done by mere boys and girls, and many times brings about just such a state of things as seen in our pictures. But many times it stops before it gets to the place where the minister is needed, and that devotedness is lavished on another for a season with the same warmth. Such persons are destroying all pleasures of true love and marriage. In after years, when the time shall come for real, good, earnest, faithful love, they will find no place for it. Shakespeare has said truthfully, and from the heart, I think:

" Oh, heaven! were man

But constant, he were perfect; that one error

Fills him with faults; makes him run through all th' sins.

Inconstancy falls off ere it begins.

Every man should be ready to say to the woman he begins to love:

" Keep your love true. I can engage that mine

Shall, like my soul, immortal prove."

The *obligations* of marriage require maturity of judg-



ment and serious thought. Men and women too often can say:

“ I slept, and dreamed that life was Beauty;  
I woke, and found that life was Duty.”

By the not considering the duties and obligations of loving and marrying, many have been made to ask, in the language of Addison:

“ Mysterious love, uncertain treasure,  
Hast thou more of pain or pleasure?”

There should be joy and gladness in the hearts of the pair as they stand together in the parlor of the old home, or under the orange-blossoms at the church; but there ought to be more, much more, of seriousness than is often found there. This highest and holiest of offices of “home-making” should not be entered into without many thoughts on its obligations, and prayers over its duties. The hope of our country, the safety of our Republic, and the intelligence of our citizenship depend more on the home than has yet been realized. We look too much to the school and the church, and the various reform “societies,” to purify and perfect our society. But a good start at home is worth more to any youth than all else that can be done for him. He who starts in the world well born, and having the aid of parents of good sense and sound judgment, has more in his favor than he who has all the helps of schools and society organizations. The home is God’s organization for the building of character, for the growing of human beings. Parents can not lessen their obligations by substituting the school for the home. Here is a danger of our free public schools and cheap educational facilities. Many parents send children away to these schools “just to get rid of them.” Many fancy they have done their whole duty if they transmit to the child a poor, weakly physical constitution and enfeebled brain power, and then provide some kind of a school where the little



fellow can be trained and educated. In many of these schools the already weak physical organization is wrecked, and the feeble mind ruined instead of strengthened. When will men and women stop long enough to think, and to think earnestly and deeply and effectively, upon this subject of home making and family culture—think thoughts as wide and as far reaching as the importance and obligation of the occasion demand?

Another obligation of the married state which men and women are under is to make the most of each other, a mutual, reciprocal development. A self-made man is worthy of all honor, a self-made woman is fully as deserving; but the height and perfection of development is reached only when, together, they devote themselves to the mutual upbuilding of each other. For this are they specially adapted, for this were their different natures thus created; the one to complete and perfect the other; not the woman the man, or the man the woman, alone, but each the other.

Another weighty objection to early marriage is that it interferes with the boy's and girl's education; more often the former. While marriage should continue the man's and woman's development, the cares of early marriage are such as to hinder further mental culture, to say nothing of the too often dwarfed physical forms resulting therefrom. A distinguished minister once said in a sermon to young men at college that early marriage had hindered more in mental development, had dwarfed more characters, than any other one thing. At that time I was of impression that he was in error, but I doubt if he was not right. I have seen many a youth who promised fair to become strong in intellect caught in the meshes of a young love which he felt himself unable to withstand. The self-made man has rarely ever finished his education before twenty-five, and is not often in condition to marry just then. Yet many who start out on the road to self-development stop at the



twentieth mile-stone and launch out into the sea of matrimony, to be heard of no more except it be in want and weakness. Young man, complete your education and have something of an income before you call for the services of the minister in that event which should be all joy and gladness throughout your life.

The unsettled condition of youth, though his education be finished early, even in his teens, and he have abundance of this world's goods, is a most serious objection to an early marriage. There is danger when two are together unsettled, that they may settle in opposite directions, which would be worse than if they did not settle at all. Before marriage both should be settled, and should know that they are so settled as to be adapted to each other.

Again, youth too often, yes, almost universally, lose sight of all else but "are we in love?" They give themselves up to that "sweetest joy and wildest woe." They contract marriage and begin married life with as little thought as two children make a play-house and "play we are married." And, like the latter, the quiet may be soon broken and the house spoiled.

In marriage, as in nothing else earthly, should "Thought be parent to the Deed."



## XXVII.—WHICH WILL YOU TAKE?—A QUESTION FOR YOUNG MEN.

THERE are important periods in life, that is, those that are more important than almost any others. Birth is an important event in one's life. Many a one is poorly dealt with in this transaction.

Its importance demands more attention than is given to it, and the child of the future will possibly have a better chance in this particular than we had. Men and women are learning some things. Human science does progress somewhat, if slowly, and future mothers will know more of heredity and prenatal conditions and influences than those of the past.

Marriage is also another important event, a pleasurable transaction, a turning point in one's life often, a contract of far greater magnitude than most people think. How strange that people refuse to think of and discuss freely and intelligently so important a thing as the birth of a human being! how passing strange that they think and talk so simply and lightly and even foolishly about marriage!

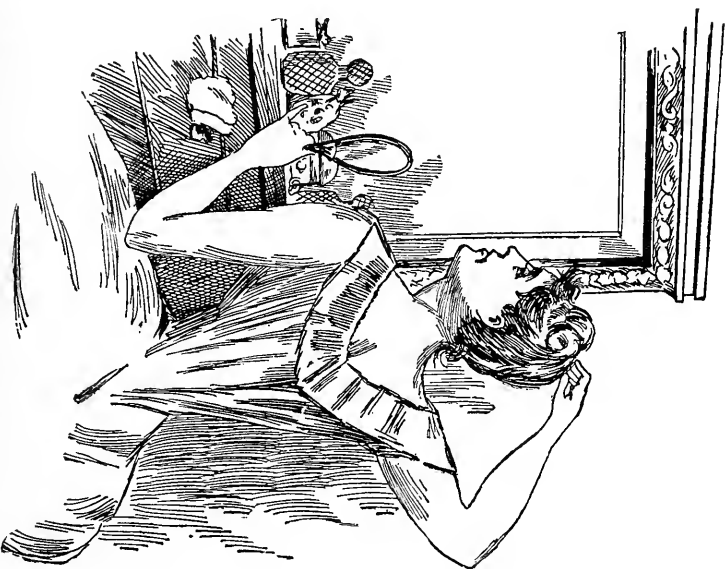
Right marriage! How transcendently important! On what does it depend? On right selection. When should this selection be made? Always before loving or marrying. To young men who have not yet made the selection, "tied the knot," our question is important.

Our artist has represented two classes. There may be more, but all can be gathered around these. Number one, the stay-at-home girl, the all-around girl, the kitchen girl, the sick-room girl; number two, the dress-up-and-go-out girl, the "accomplished" girl, the parlor girl. You see





No 1.



No 2.

WHICH WILL YOU TAKE?







she is now at her dressing-case preparing to go out or to go to the parlor. She is never ready to receive company without further preparation. She must paint and powder, and "fix" her bangs. She would not have her male friend see her in a work-dress for anything. Our girl number one is different. She is a number one girl. She has many accomplishments, not learned at a fashionable female boarding-school, which will do to depend on. Let us think of her more closely.

1. *She is natural.*

What an accomplishment! How few can boast of it! From infancy they are taught to be and appear unnatural. Mothers little know that when they teach the four-year-old girl that she must powder her face before she sees company, that they are teaching her to despise nature and rely on artificialities. They seem never to think of this. They are not sufficiently in love with nature themselves to care much about children's being natural. "Society" is full of ceremony and artificialities. Our natural girl is not so frequently met with as might be desired. There are many places where she is not found. I fear her tribe is growing less. So little is known of nature by parents and teachers, and so much of our present education (?) is but polish and mannerisms, that the times are not conducive to the production of natural men and women. There is such an effort to put on something external to self, rather than an effort to bring out what is in self. Educators seem largely to fail to get the correct idea of development, and they talk much of "filling" the mind, etc. Parents have but a meager idea of what a human soul is, and its possibilities if it be developed. But some have escaped ruin and come out natural, and we present our girl number one to represent the class.

She would prefer her own natural hair, although it would not curl, and although it were not just the shade which "fashion" said must match the complexion, to any



that could be bought in the market, though it might be real hair. She is not displeased with or ashamed of what nature has done for her in this respect. She knows that more depends on what is under the hair than on its color, care, or suitability.

She is also natural in her walk. How few are. They try to walk "proper," and spoil all nature has done for them. How some folks do strut and twist! How utterly disgusting is a "put-on" walk! It deceives no one. All can tell instinctively the natural from the artificial. It only says that the performer is unnatural. Our number one girl is likewise natural as to her complexion. How rare! Few are satisfied with what nature has done for them in looks. They think they are too white or too red, too dark or too freckled. Art must be called in to assist. Cosmetic and complexion lotion venders find ready sale for their wares. Young women are their best customers; few do not purchase. As medicine is more sought after than hygiene, so treatment with paint and powder is more relied on to give beauty of face. Some lose their youth before they do their foolishness, and so once in awhile we see an old lady whose hair is "silvered o'er" relying on the face powder for personal appearance.

We might expect our girl number one to talk naturally. That is, there would be none of the put-on jerks or whines in her speech. She could talk several minutes without a single exclamation. Not so with number two. She is your exclaiming girl. Board a train where there are half a dozen of them, returning from boarding-school maybe, and hear the e-x-c-l-a-m-a-t-i-o-n-s! Girls, do you know that exclamations were used before people learned to talk, and that people who can express themselves easily, and are willing that their words may have only a moderate and natural effect, do not use them? Exclamations have their place, but common conversation, or ordinary speech-making, is not that place. My young friends, do talk natur-



ally. Mean what you say, say what you mean, and deal sparingly with extravagant expressions.

Girl number one is naturally healthy. You may be surprised to hear that health is natural, but so it is. God did not intend that we should be sick. Some have strange ideas of sickness, even in this enlightened age. Few know the simplest health laws. Read the Talk on this subject in this book, and as much other good information as you can get, and learn to be well and take care of the health of any who may be committed to your care.

Our sensible girl number one is also perfectly satisfied with her natural form. She believes her Creator knew what He was doing when He made her. She neither pads nor compresses. She knows she has lungs, heart and a stomach, and that it takes room for these important organs to remain in health and perform their functions.

2. *She cares more for self than dress.*

Strange as it may be, this can not be said of all. Dress-culture receives more attention now than self-culture. Many precious hours are spent over dress-making. Many a backache, and, what is worse, a heartache, is caused by overwork and too much worry because of present demands in dressing. Perverted Approbativeness makes us seek the approval of every one whom we deem authority on the subject of dress, and ambition leads us into much pains that we may stand among our neighbors well dressed and adorned in the fashion. Men and women run into debt recklessly and irrecoverably rather than to be behind others in a show of attire.

These expensive habits of dress keep many good people away from church, and many poor children out of school. Parents will not send their children if they can not dress them as well as the best. Now, proper dress is worthy of attention, and poor dress cultivates bad taste; but neatness does not cost all this worry and everlasting effort, and sew, sew, sew, that are sapping the energies of women and de-



pleting the pockets of men. Let our girl number one work a reform. Teach the lesson, my sensible young woman, that every one has a right to dress as suits himself or herself, whether it is in the fashion or out of it. Away with caste in dress! Oliver Goldsmith was refused admittance to the church because he would not dress to suit the bishop. Preachers still seem to have some peculiarities about dress. The regulation black, and the white neck-tie betray the preacher. Why should any one dress so as to betray himself? Why does society require that the young person must be known by her dress? This is all folly. Regulation dress should be relegated. And the girl who cares more for self than for dress can help to do it. Let intellect direct Approbativeness to the proper adornment of the "inner" rather than the "outer" man. Beauty of person is worth ten times more than beauty of dress. In this adornment the poorest may excel. Even the girl with one talent may stand a chance. Some people may never reach the upper strata in dress, but all can rise in personal adornment.

3. *Our girl number one cultivates good common sense.*

She is not always running after the unattainable, and seeking the extra "accomplishments," which are only put on. Nature has blessed her with a liberal endowment of good sense, and she is trying to repay the debt by using it. Nature must get very much disgusted with some people. They will not try to use what little natural talent they have.

4. *She does common things.*

Of such is life. All things are little and common in their beginning, and the prime reason why some people never do great things is that they are unwilling to do the little common things which lead up to the greater. Common things are beneath the notice of our girl number two. She wants to study only art and music and fancy-work, and leave the "common" things for the common people.



She could not think of learning to make a good biscuit, for all people eat bread—it's too "common," you know. She would not waste her time learning to cut and fit garments. Oh, no! these are the common, little, every-day affairs of life, and come in as necessities. Yet what can conduce more to the happiness of home and family than these little necessities? Food and clothing, and their *right* preparation, are worthy of the attention of the most brainy of our best women.

"We may live without poetry, music and art;  
We may live without conscience; we may live without heart;  
We may live without friends; we may live without books;  
But civilized men can not live without cooks."

Give us the girl that can cook, and cut and make garments to fit, and tie up a sore finger for a brother, and count money, and get the worth of her dollar in the market. The girl that knows something of the ordinary earthly affairs of man. Music and art, poetry and philosophy, geology and astronomy, are all good, but they do not feed and clothe people, and minister to the wants of the poor and suffering.

5. *Girl number one can think.*

What a valuable attribute to woman! The past ages have not regarded woman as a thinker. She has been looked upon as the "ornament, the clinging vine," and her powers as a thinker have not been duly estimated. Yet a sensible woman can think. Phrenological observation will show her possessed of as great Reason as man, and the results will prove this true. Place one of the thinking kind such as is our number one girl, in the classes in mathematics and sciences by the side of the young men, and see how the grades show her to stand. Seven times in ten a young lady with equal advantages will lead in a graduating class of both sexes. Let me here, incidentally, make an



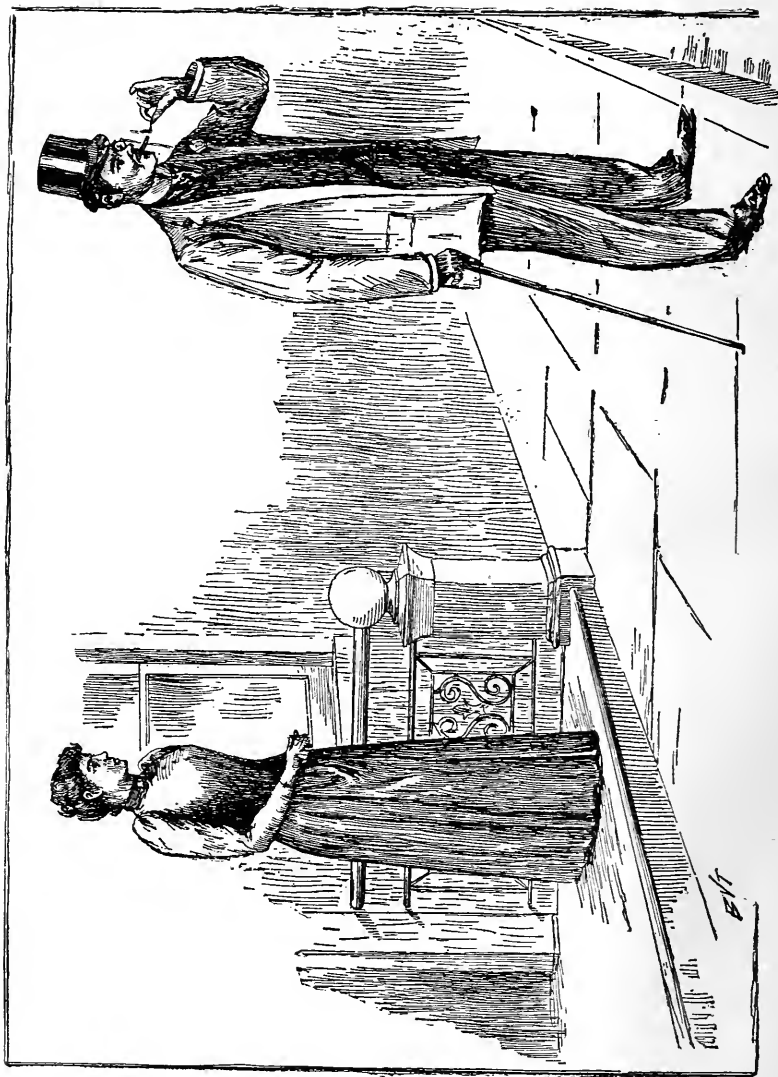
unanswerable argument for the co-education of the sexes all the way through the course.

Woman is quicker, smarter and brighter than man, and her presence everywhere and under all circumstances inspires him to greater effort, and his achievements are proportionably heightened. What folly, then, for Church, State, parent or teacher to deprive our male youth of this stimulus to action at the time when it is most needed! Let our educators study Nature and her divine and perfect laws, and apply these principles in the training of youth, and we shall have more young ladies that can think. Let our girls know that they can think, that thinking is their province, that they are something more than creatures of feeling and sentiment, and our present erroneous ideas of woman's sphere may be changed.









SHALL I TAKE HIM?



## XXVIII.—SHALL I TAKE HIM?—A QUESTION FOR YOUNG WOMEN.

As is the husband the wife is; thou art mated with a clown,  
And the coarseness of his nature will have weight to drag thee down.

TENNYSON.

I HOPE every one of you, at some time in life, will have to answer this question. I trust none of you will be old maids from necessity. To be one from choice is not so bad, and is very rare, so rare it will do to write about, but to be one from necessity is a secret which will never do to tell. Marriage is the natural condition of every man and woman, and therefore is a duty each of us must fulfill. So some time in life we must answer this question. You see in the picture a bright, well-educated, refined, young lady trying to solve this question. The young man has just left her presence, and has left in her heart this question. To help her answer it let us take a look at the young man. He is rather good-looking, well-dressed, and does not look at all dull or lazy or foolish. He or his father or a rich uncle has some money. He stands well in the town. He is at the "sociables" given by the best ladies of the community. What else about him? Well, you see he smokes, and that almost in the presence of his sweetheart. He takes life easy. He does not trouble about anything. He is your "go-lightly" young man, your thoughtless young man. He has not been in school since he was a little boy. Then he was bright, and stood at the head of his classes. He did not have time to go to school any longer; he had to go into business, or into society, or both, so he is not educated. He is not always in his place at Sabbath-school,



and has been heard to speak lightly of religion. He makes visits to places of which he would rather his mother did not know. He meets persons at some hours whom he would not recognize in all places. He may be found "down-town" almost any night, or "out on a visit" if he live in the country. There is nothing particularly bad about him. He drinks his dram occasionally, but has never been seen out of the way with liquor. He plays at games, but not for money. He smokes, chews, and talks some words which he would not want his parents to hear.

Now, shall you take him? This question is not asked of young ladies who spend their time as he does. No, no. He would not think of marrying a young lady who chews, smokes, or drinks a little, or is found in bad company, or is uneducated, coarse, or low. He wants the very best girl in the whole country; some one better than himself. He wants perfect purity of character in the woman he marries. To this kind of a young woman the question is propounded, and is left for her consideration. "Shall I take him?" she muses, and the question has often been answered in such a way as to bring misery in place of joy. My dear young lady, bring common sense to your aid in answering this question. You have learned that the place of wife and mother is the highest and most important in this world. You have been reared in such a way as to fit you for the highest place God has ever prepared for woman. You ask no higher honor than this divinely appointed "sphere." But when you marry do you not want a man? Do you not think it is just as much the duty of the man to make it his highest work of life to be a good husband and father as it is that the crowning work of woman is home-making? Do you not think man ought to keep himself pure and clean enough to take to himself and make a part of himself the purest and sweetest girl in all the land, without having that in his make-up which will tend to drag her down? In view of our present condition of things, young ladies, these



are important questions. Are you going to spend years in educating yourself and fitting yourself for life, and then answer "Yes" to this question for a young man who has grown up on the street with a cigar in his mouth? Are you going to let your large Love overshadow every other faculty of mind, and persuade you into taking a man whom you know to be your inferior in purity, in character, in intellect, in everything that goes to make up life? One of two things some of you must do: take this kind of a man or live unmarried. The present surroundings enforce this on you. There are in the high schools now from four to ten young ladies where there is one young man. The saloons are feeding on the young men, and that takes several who ought, otherwise, to make you good husbands. The weakening, sickening, muscle and brain-destroying cigarette is abroad in the land, and it will ruin a great many boys whom you should have as good men. The immoral practices which public opinion allows the masculine part of this world to indulge in will continue to take away from manhood, and thus deprive you of your right to a first-class husband. These are serious and important questions, and I propound them to you in all earnestness, and ask you to try to solve them. There is a solution to this rather one-sided question, and to that solution I now call your attention. I said you must marry a man inferior to yourself or live unmarried. For the present you must. But there is another and better thing to do. It is this: raise up a class of men equal to yourself in all the qualities that go to make up character in men and women. This is in your power, and if you do not have just such a husband as you want it is largely your own fault. When you demand the same purity of life and character in the man whom you honor with your love that we men demand of you, you will get it. Years ago I heard an old man propose this solution of the drink habit to an audience of young ladies: "Turn the back of your hand on every



young man who touches, tastes, or handles the unclean stuff, and men will become sober." This principle is true, and will apply through and through. Young women, you want to elevate mankind. You are missionary in spirit. You want to purge the world of sin. You want to see everything take on a look of purity and goodness. This will do it: resolve yourself into a committee of one, each of you, to see to it that no man whose life and character are not just what yours must be, above suspicion, shall ever claim your association. Remember, matrimony is not perfected in a day, and resolve now that you will not keep company with or receive "compliments" from any man whom you would not marry, if you loved him. Do not encourage vice by associating with it; then organize to overthrow it. Re-create public opinion along this line. It is all wrong. Men and women have equal rights in this world. If the man has the right to spend his nights downtown, to get drunk, and "carouse" around, the woman has. If the man has a right to smoke and chew and defile his body, so has the woman. God has not made two moral and two social laws, one for man and the other for woman. Public sentiment, "fashion," that most foolish of all things, has made these codes, and it should be the delight of every person of correct moral and social tastes to live down these unequal laws. It is the privilege, the right and the duty of every young lady in this land to make and keep herself just as pure and good and perfect as she can become, for the express purpose of carrying out that divinely appointed work of home-making, but it is no less the duty of every young man to do the same. Why can we not have are formation on this subject? Why will not woman join in one long crusade against all that is bad by requiring all that is good in her associates of the opposite sex? She requires it of those of her own sex; why not of ours? She would not be found in company with a woman whose character bore a suspicion, yet she listens to the flattery,



and returns the compliments of the young man of known immorality? So long as these things are true, so long will young ladies be called on to answer this question finally and seriously: "Shall I take him?"



## XXIX.—YOKES.

It is good for a man that he bear the yoke in his youth.

JEREMIAH.

So thoroughly was the old prophet impressed with the idea that all must at some time bear the yoke, that he is said to have worn around his own neck a wooden yoke, as a sign to his people of what they would come to if they did not repent. This he intended as an object lesson to them. His teaching was that they must now bear the yoke of obedience, or later the yoke of bondage—that if they now bore the former, they might escape the latter.

So it is yet. All must at some time bear the yoke, and it is still good for a man that he bear it in youth. For this reason I write to the young friends who may read this. You must be under the yoke at some time in life; youth is the time. Get used to yokes, train yourself to yokes now, and they will not have to be borne, maybe, in after years; and if they do, you will be ready for them. “Bearing a yoke,” you know, means submission, and there must be submission.

Let me speak of some of the yokes which we must bear.

### 1. *The yoke of obedience.*

Young people find this a yoke, a heavy, hard, galling yoke; yet it must be borne. We are in a world of law and order. We must be submissive to authority. If we bear this yoke well in youth, in the family, in the school, in our social life, we may go free later. The law has no terrors for the one who has learned obedience from a child. He feels right in the path of obedience. His neck is used to that yoke. But, oh! how different with the youth whose neck has never bent to this yoke of obedience! How he



squirms and twists and wriggles to get from under the yoke, and calls on father and friends to help him from out! He is, we will say, taking his first lesson in obedience in the courts. Many boys take it there first, and the father who has to pay the fines and suffer the mortification is an object of pity, and would be more so but for the fact that it is his neglect of duty, many times, that brought the youth to this. Every father should see to it that his son bears this yoke of obedience in the family. If the father knows how to place this yoke and how to train the neck of his son to it, it need not be sore to the boy. But obedience must needs come.

Civil laws must be obeyed, natural laws must be obeyed, or penalties will follow. Both great and small, rich and poor, learned and ignorant, weak and strong, must bear this yoke of obedience. Sorrow will come to him who does not bear it in youth.

2. *The yoke of poverty.*

Nearly all must bear this. Few men inherit great fortunes and retain them. Bad management, misfortune, war, disease, or something will usually come to sweep away inherited wealth. How much better it is that all bear it in youth. Many of our greatest men have borne it, and they would not have been great men if they had not borne this yoke of poverty in youth.

Poverty, scarcity of this world's goods, brings many activities which develop manhood. Despise not the poor. Our greatest men will continue to come from this class. Not because they are better, but because poverty sets in motion those activities which educate, develop and make men.

Many a poor boy has been ten times better educated in the struggle for meat and bread than is the boy who occupies his place in the academy for years. So, my young friend, if you are in straitened and unpleasant circumstances on account of lack of this world's goods, thank God



and take courage. If you do *your* duty this yoke of poverty will not always have to be borne.

3. *The yoke of labor.*

Labor, labor, labor; all must labor. In country village, town and city, there can be no exception. Where I am writing this, here in the center of New York City, the wheels of labor are never hushed. At all hours and minutes, both day and night, they turn and whiz and rattle. There is absolutely no rest. Activity is the law. Work, work, work, everywhere, most of all in the great city. My young friend, never think of leaving the country, with its slow, easy, quiet, pleasant work, for the city, with its constant, hurrying, day and night pressure of work. Work must be done. The sooner we learn to bear this yoke, the better in many respects.

*Labor omnia vincit*—labor conquers all things—and itself is the only thing that will overcome labor. Those who bear this yoke aright in youth may escape in age. This is the only way, nearly invariably. Only those who bear it in youth are what they should be. Without labor is no development, without development is no strength, without strength is no success in life. Work is a blessing. How foolish the notion of those who despise it! How silly the parent who tries to bring up his child not to know it! Many make this mistake. They say, “I had a hard time during my boyhood, and I want my children to have some pleasure.”

Many a time have I seen the father hire the wood cut or the coal shoveled in while the boy hunted or played. Yet his boy needed the very work of which he was depriving him. Work blesses always. Despise not the burden, but bear the yoke with patience. The greatest blessing any school can bestow on its pupils is to teach them to work. It is not so much what we learn in school, but how much we work, and what notions we get of work, which do us good. The pupil who labors will come out all



right finally, whether he stand at the head now or not. Others may be more "brainy," "smarter," but your working pupil will do to depend on, and will one day stand high. Down with the school that does not teach work. Let us have more working schools, manual training schools; they teach us to work, and to respect work and the worker. Down with our foolish notions about work, and the idea that the educated and the rich and the "better classes" are above work. Parents, teachers, see to it that your children "bear the yoke" of labor in youth.

4. *The yoke of self-denial.*

A hard yoke to bear, and one of the yokes which poverty imposes. But whether or not there be poverty, there must be self-denial. We want too much for our good. If children get all they want and ask for, they are spoiled. There must be denial. Desires must be controlled, propensities must be regulated. Nearly all are born with abnormal feelings implanted. These must be curbed, regulated, wisely directed. Self-indulgence brings ruin. So it is that the only child, especially of well-to-do parents, is seldom worth much. Most of our great and good men have been one of a large family. In this case there must be self-denial, giving way to others, deferring to others' wills and desires. This is good training, necessary discipline. How [unpleasant, how selfish, how almost mean and unbearable is the boy or girl in school who has his own way at home, who does not have to give way to any! There must be self-denial, my young friend, and it must hurt. Let it come; bear it; cultivate it. It is the making of you, if you can stand it.

5. *The yoke of repentance.*

The world is full of sin; we are sinful. All unrepented sin must be punished; therefore, repentance must come, or later punishment must follow transgression. Yet, repentance is a yoke, and a hard one sometimes. He who bears it young need not bear it long. True repentance presup-



poses forgiveness, and he who will not forgive the penitent is not like the Father. Again, true repentance is accompanied with sorrow. True repentance softens us down and fits us for the change which must follow. There must be new and different living now. Repentance prepares the way for it. Repentance may be bitter and a heavy yoke, but sweet will be the result. Seek it then, my young friend, with thy whole heart, while it may be found. Take this yoke upon you, and learn its lessons.

6. *The yoke of sorrow.*

To each his sufferings; all are men,  
Condemned alike to groan;  
The tender for another's pain,  
The unfeeling for his own.

GRAY.

This yoke comes to all. How much better and happier is he who has borne it aright! It leads to better things. It softens, purifies, *melts* the hard heart. It prepares us for sweet joys and inexpressible delights. Littleton says:

“Alas! by some degree of woe,  
We every bliss must gain;  
The heart can ne'er a transport know  
That never feels a pain.”

And Pollock, “Sorrows remembered, sweeten present joys.” Then despise not tears, ye men of power and might. They are not signs of weakness, but of sorrow; and he who *feels* the most and sheds the most tears is the best, other things being equal. Girls, women, do not cry most, shed most tears, because they are weakest, but because they are best. Byron says, “The test of affection's a tear.”

Hide not thy tears; weep boldly, and be proud  
To give the flowing virtue manly way:  
'Tis nature's mark to know an honest heart by.  
Shame on those breasts of stone that can not melt  
In soft adoption of another's sorrow.

A. HILL.



Then let us bear in meekness this yoke of sorrow. Our Father intends it for our good. It gives us softer hearts and gentler ways, and more loving and lovable dispositions.

7. *The yoke of Christ.*

“Take my yoke and learn of Me, for I am meek and lowly.”

And the further promise is that this yoke shall be light. Like all yokes, if borne aright, if borne in youth, this yoke of Christ becomes a pleasure, a delight. How joyfully does the old Christian wear it, and how much more joyfully the sooner he begins to bear it. Then take His yoke, learn of Him in youth, you who would find the taking of it easy. The young neck is easily adapted to any yoke; how different the old! Take our common ox; teach him early, and there is no difficulty in adapting him to the yoke; but try him when he is fully grown and set in his ways, and we have trouble with him. How hard it is for the old, hardened sinner to adapt his neck to the yoke of Christ! “Suffer little children to come unto Me, and forbid them not.” “Seek ye *first* the kingdom of God and His righteousness, and all these things shall be added unto you.” Let this be first. Let youth and early manhood be given to Christ. It is possible for all to learn and know and serve the Lord in youth. In old age it may not be. That is a very dangerous doctrine taught by the old hymn:

“While the lamp holds out to burn,  
The vilest sinner may return.”

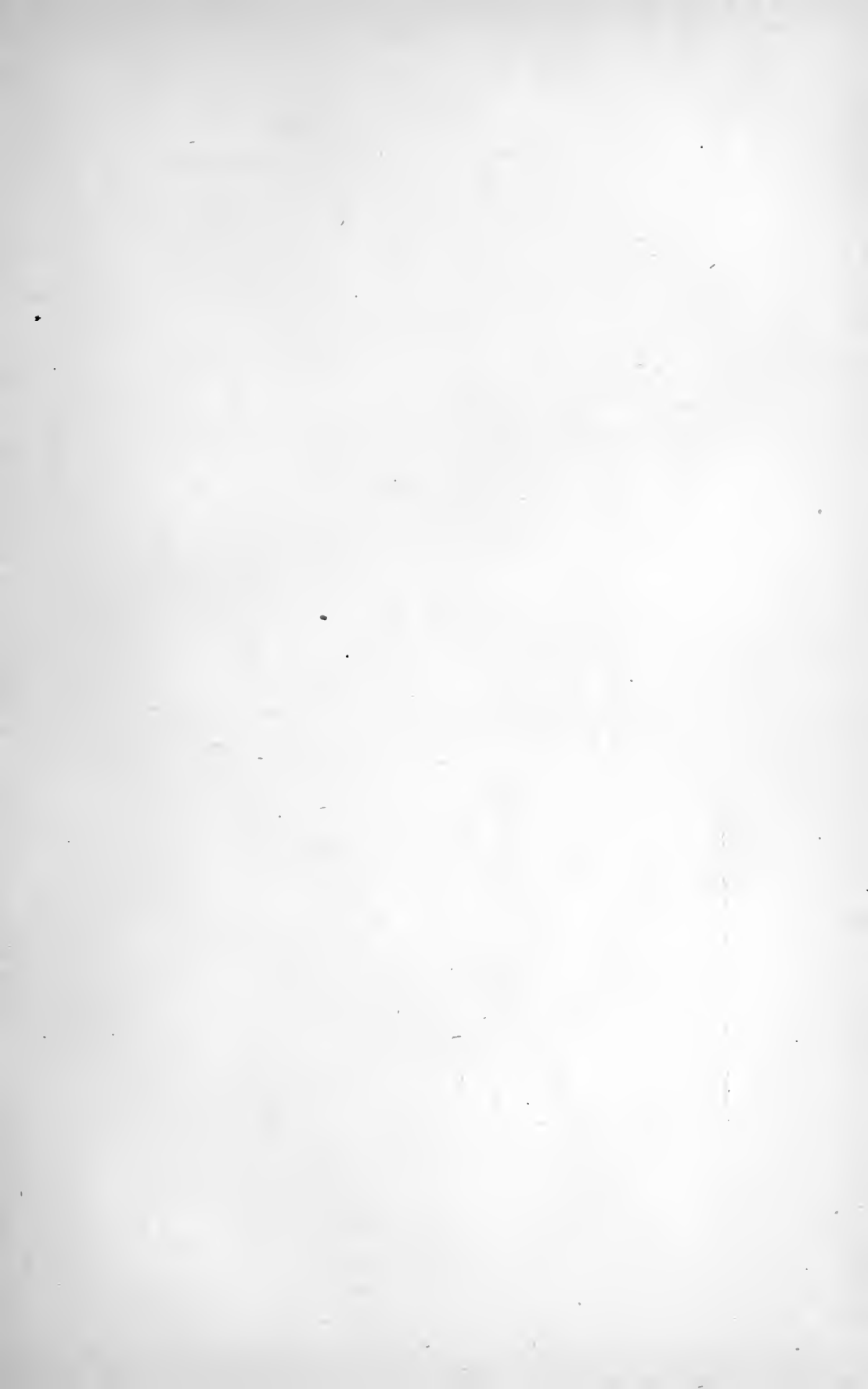
There is no scripture for such a doctrine, and it leads to death. If one chooses to give all his youth, and strong manhood, and old age to Satan, and only flees to our Lord at the last minute, he may find the door of mercy closed. When he would come, he can not. He may be given over to “hardness of heart and reprobacy of mind,” and it may be “too late.”

So, let us bear the yoke of Christ in youth, and love it in middle life, and reverence it in age.

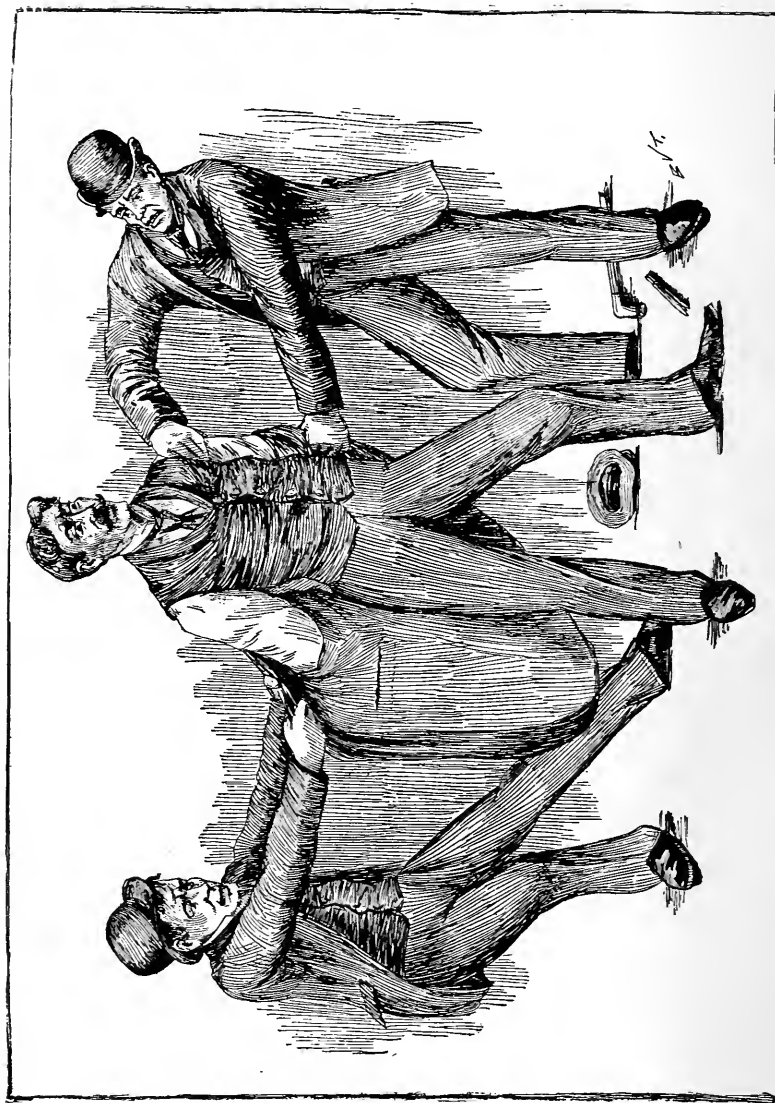


There remains one yoke to shun, one I hope we may never have to wear, but one from which we learn much. George Eliot describes it thus: "That is the bitterest of all—to wear the yoke of our own wrong-doing." Yet, if this yoke reforms us, there is hope, and it is well for us. It is good for us that our own wrong-doing brings this bitter yoke. God sends it as a great blessing. Out of this bitterness comes the sweet of after obedience. How can we thank our Creator enough for this fact, that repentance leaves us as good, or better, than before we sinned?









TAKE HIS GARMENT THAT IS SURETY FOR A STRANGER.



XXX.—“TAKE HIS GARMENT THAT IS SURETY  
FOR A STRANGER.”

Be thou not one of them that strike hands,  
Or of them that are sureties for debts.

SOLOMON.

IN the picture you see a man about to lose his coat. One man stands in front of him, trying to persuade him to give it up peaceably, while the other, from behind, is going to take it by force. The latter is one of a large class of men who are glad to have the privilege of exercising some authority. Especially do they delight in being allowed to proceed against a person who is in debt, or who has failed in business. They depend on this kind of work largely for a livelihood. They talk big, threatening words when they go to “close out” some one who has failed. They watch for a chance to report unfavorably on some weak business man, that they may get the pickings from the legal settlement of his liabilities. The Roman tax-gatherer was an angel by the side of these characters. The man who *persuades* will get more, and get it more easily. When this man’s coat comes off, it will be more in answer to the pleadings of the man in front than by the force of the man behind.

But it is of the man losing his coat that I want to talk. What is the trouble with him? Has he stolen the coat? Oh, no. He has only made himself surety to some one for a friend, and, as the wise man has said, *will*, therefore, lose his coat. He failed to take the advice of Solomon. In fact, there are a great many young men now who do not “set much store” by what this wise man has said. They say Solomon’s wisdom was very good for the time, but he was not nearly up to our present standard of knowledge



and enlightenment. Young gentleman, you are possibly mistaken. I know of no modern "book for young men" equal to the proverbs of Solomon. My advice to every young man is to get a vest-pocket edition of those proverbs, and make it your constant companion. It will be worth more to you, if rightly used, than anything else with which you can fill a pocket. It is better than pistols, cigars, cards and such like things which often find their way into the pockets of our boys and young men. A boy with one of these little books will have more wisdom in his vest pocket than some men have in their heads.

I ask your attention to the following "well-timed" remarks of this ancient worthy on the subject in hand:

"My son, if thou art become surety for thy neighbor,  
If thou hast stricken the hands for a stranger,  
Thou art snared with the words of thy mouth,  
Thou art taken with the words of thy mouth.  
Do this, now, my son, and deliver thyself:  
Seeing thou art come into the hand of thy neighbor,  
Go, humble thyself, and importune thy neighbor;  
Give not sleep to thine eyes,  
Nor slumber to thine eyelids;  
Deliver thyself as a roe from the hand of the hunter,  
And as a bird from the hand of the fowler.  
If thou hast not wherewith to pay,  
Why should he take away thy bed from under thee?  
A man void of understanding striketh hands,  
And becometh surety in the presence of his neighbor.  
He that is surety for a stranger shall smart for it (be broken in pieces),  
But he that hateth suretiship is sure.

I am entirely persuaded that Solomon's rule is the only safe one. No person is sure or safe until he has learned to look with a caution, amounting almost to fear, on suretiship. Each young man should study the subject, and have some well-defined ideas on it, and be ready to "give a reason for the faith that is in him" to those who present their cases to him, asking surety. It is something that will not



do so well to experiment in. Knowledge thus got is good, but it costs too much.

The system of indorsing, “going security,” is wrong; it brings only poverty and distress, and should be totally abolished. Let every young man determine neither to ask nor go security, and the question is solved. Let every one know that he can not get security, and it will work almost as great a revolution in business as would the abolition of the credit system.

1. *It is wrong to ask security.*

It is asking too much. It violates that golden rule, “Do unto others as you would that others should do unto you.” No one likes to be asked to go security; then, as you wish never to be asked, never ask. You can invariably locate persons asking security in one of the following classes:

1. The improvident. This gets a large lot of them. Solomon says, describing the man who wants security:

“Go to the ant, thou sluggard; consider her ways, and be wise:

“Which having no chief, overseer, or ruler,

“Provideth her meat in the summer, and gathereth her food in the harvest.”

Yet man, “created a little lower than the angels,” is rarely so provident. Few will labor without a ruler or overseer of some kind. Man, with all his boasted intelligence and civilization, can not yet take care of himself and his without a “chief.” Will we ever learn wisdom? Must we ever live “at this poor dying rate?” Shall we continue thus improvident, and go about asking our better, more provident friends to “go our surety?” I once thought the ant who answered the grasshopper so curtly, and with such seeming unkindness, was just the least hard on the poor hopper, but I now see she was right; and such an answer could but have a good effect on all those who ask surety. At least, all this improvident class.



2. The idle. Ballou says, "Idleness is emptiness; the tree in which the sap is stagnant remains fruitless."

What heart can think, or tongue express,  
The harm that groweth of idleness?

HEYWOOD.

For Satan finds some mischief still  
For idle hands to do.

WATTS.

It requires a good deal of assumption, and what the world calls "cheek," for one who has hunted, fished and frolicked while you have hoed, plowed and reaped, to come to you and ask surety. Yet they come of this class. The idle seek help, and find it not; and they should not find it. They ask surety, and do not get it. To all such the answer of the ant is in order. Idleness is sin, even if one does not need his time or labor for the support of self or family; but "he that provideth not for his own is worse than an unbeliever."

3. The lazy. For a big, fat, muscular, lazy fellow to come to an honest, hard-working, frugal person asking help or surety, is the height of impudence; yet they come. Laziness begets a condition requiring security, and laziness would rather beg than work. Answer the lazy man as the ant did the grasshopper; otherwise you encourage his sin of laziness.

4. The mean. This is possibly the largest class that come seeking surety, and more of them get it. They are so good all at once; they are faithful to promise. "No more drinking, no more fighting, no more midnight reveling. Just help me this time, and I will be a better man. My wife and children need me at home." How good, humble and obedient is the man on whom the hand of the law has been laid. These appeals usually touch the heart of mother, father, brother, friend, or some one, and the law-breaker is "secured" and set at liberty. But is this



right? If I get myself into the hands of the law, should I not suffer for it? Should some one else's money or good name secure liberty or exemption from punishment for me? No; let the youth who tries his luck at law-breaking suffer the penalty—go to jail, to work-house, to prison—and law-breakers will grow more thoughtful, and violations of law less frequent. Many a *heady* boy might be reclaimed by the law but for the sympathy and money of parent or friend. Many a one is utterly ruined by the parent's hastening to the rescue, and paying out hard-earned dollars to save the boy from a just punishment, or, as they think, from the disgrace of the penalty of the law. Yet a little of this disgrace of the prison will often save much disgrace of deeper crimes.

The foregoing are the classes who ask surety, and the going surety for them encourages improvidence, idleness, laziness, or meanness; and those asking desire something they would not be willing to give. There is one more class who seek surety, and *sometimes* need it.

5. The unfortunate. Yet a case of misfortune will do to study long and carefully before you decide to “go surety.” Security means without care; but let your security, even in these cases of misfortune, be with care. Know this, that nearly all misfortune and all “bad luck” come from carelessness and bad management; and these are only nature's—God's—remedies for correcting the evil. Spiegel says, “Fickleness is the source of every misfortune that threatens us.”

2. *It is wrong in principle to go surety.*

It is not business. The surety is liable for the whole debt in case the principal does not pay, yet he has none of the profits, and nothing to do with managing affairs from which must come the money to pay the debt. This is contrary to all business and common-sense methods. He who violates one of these plain rules governing business relations need not look for success. He who indorses must



suffer. Misfortune, laziness, bad management or rascality is almost sure to call on him to pay the debt.

3. *Suretiship becomes a habit.*

Any one can soon make a reputation indorsing, and when it is known that he will "go surety," he will receive calls from all the classes mentioned. He secures for one and can not refuse another equally as good friend, and the end does not come until he is not able to secure. Almost any reader can call to mind some one who began by securing for good friends and small sums, but the result was indebtedness for the surety. "He that hateth suretiship is sure," and scarcely any one else. Suretiship brings debt, with all its anxiety. Shun it. Accommodate your friend, lend to the poor, aid a fellow-man; but set the bound at suretiship. Take your money out of pocket, out of bank, sell what is yours for money, and lend to your good friend; but deny him suretiship when you would not, can not pay the cash for him now. For "Why should he take away thy bed from under thee?"



### XXXI.—TOBACCO—WHY NOT USE IT?

IN treating this subject I desire to be plain, but full of pity and compassion for the slave to tobacco. So anything in this talk which sounds harsh is against the vile weed, and not against the user. It is my object to convince by facts rather than argument. I hope to reclaim some who already use it, and to save many from the sinful habit.

There is not space to say anything of the history of tobacco. Some one has said, accounting for its origin, that when God made a cabbage, the devil, trying to imitate Him, produced the tobacco plant. Whether it had this satanic origin or not, it is doing a good share of the work of his Satanic Majesty. The first human slavery of which we read in this "land of the free and home of the brave" was purchased by tobacco, when the planters gave one hundred and twenty pounds for a wife. But to the question, Why not use it?

1. *It costs too much money.*

This is one reason, a little reason, possibly the least reason, why you should not use tobacco. Money is not the most important thing in the world, but a waste of money is a waste of effort and time, for money is only made by these. The sums spent for tobacco are small, taken separately, but "a little leak will sink a great ship," and a small saving will make a good bank account if followed up. Let a man who is spending twenty-five cents a week for the weed put this into a savings-bank, at a reasonable rate of interest, and at the end of thirty years he will have saved more than \$2,000. This will be worth something, maybe. There have been cases where people have come to a condi-



tion where \$2,000 would save much suffering. But take another user, the one who spends twenty cents a day for tobacco, and many spend more. Let him put his tobacco

money in the bank, at same rate, and at the end of thirty years, when he is fifty or sixty, and needs a saving, he will have more than \$9,000. Young man, you can not afford to thus throw away your earnings. This country must now be spending more than \$100,000,000 annually for the filthy weed.



Fig. 15.—Mr. K., while using tobacco.

2. *It interferes with work.*

No one can work and smoke. No one can half work and chew. Whatever your employment, you will lose much time if you have the tobacco habit. Is your time worth anything? If so, you can not thus throw it away. I have known many men who would stop the plow, the plane, the saw, or anything they were running, to smoke. Some have become so fond of the weed as to stop eating to engage in its use.



Fig. 16.—Mr. K., after four years' abstinence.

There is no man employing help but would rather have those who do not use tobacco. Can the young man, de-



pending on his own effort for a support, thus afford to lessen his chances to get a good place?

3. *It injures the voice.*

Observe it in all public speakers who use it. Most of them must have access to something to drink. Many of them prefer wine, for a reason that will be told further on. If they do not have something to drink their mouths get dry. Their voices are "husky." Teachers, notice your pupils. There is a dryness and huskiness about most voices of tobacco-users, which grow worse as they advance in age. Tobacco is one of the things which spoil the sweet child voice. We are poor readers and poor talkers. May it not be that more of this is due to the tobacco habit than has even been supposed?

4. *It is destructive to teeth.*

This is contrary to a common opinion that tobacco is a fine preserver of the teeth. Doctors have often prescribed the use of it solely for the teeth.

But this does not prove anything. Doctors some time prescribe the constant use of whisky. Those recommending the constant use of either of these poisons should be deprived of their license to practice medicine, or be sent to an asylum.

Let us employ a little common-sense reason. The teeth will in every case partake of the condition of the mouth and alimentary canal. Let these become deranged, and remain so for a long time, and the teeth will become involved in the disease. Tobacco inflames, poisons the whole



Fig. 17.—Mr. M., who never used it.



mouth and alimentary canal, and thus injures the teeth. Besides, its constant use wears them out. I have seen teeth of men who were not old, worn down level with the gums by the constant chewing of tobacco. Then, few users of tobacco take the time or trouble to brush their teeth, relying on their chew to cleanse the mouth. It is true that tobacco may for a time, by its narcotic influence, relieve the pain in an aching tooth, but nine times in ten its use has brought the pain there. The lower animals all have much better teeth than men. They do not use tobacco. The teeth of the colored race in the South to-day are not half so good as they were a quarter of a century ago. They use more tobacco now than then.

5. *It spoils the mouth.*

Take the sweetest, prettiest, most rosebud of a mouth you can find among our pretty girls, and let it be engaged day after day in holding the cigar, the cigarette, or the snuff-brush, and it will require only a few years for it to spoil. The lips grow rough to accommodate themselves to their rough service, the corners of the mouth come down, as if trying to get a grip on something, the entire mucous membrane grows tough and old-looking. In a word, the mouth is spoiled. And what a hard appearance it gives to the smoker! You can discover the user of tobacco at a glance by the appearance of the mouth, if he has not a beard to hide it. Young men who care for personal appearance (and all do) can not afford to use tobacco.

6. *It injures all the senses.*

Possibly the first to be involved is the taste. This is affected at once. Tobacco has a fearfully burning taste to all at first, and this sense of taste must harden itself against the weed; and in so doing it will become hardened against everything else. Tobacco-users can not relish plain, wholesome food. They must use much salt, pepper, vinegar, etc. In short, they must have their food highly



seasoned, otherwise it is almost tasteless to them. And the reason why taste is so soon affected is that the entire mouth is coated with the deposits of tobacco, and the organs of taste are not allowed to come in contact with the food. When smoking your next cigar or pipe, force several "puffs" of smoke through a clean cotton handkerchief, which you can do by placing it over the mouth, and observe the deposits. This will give you some idea of the condition of your mouth. Smell will be the next sense to give way to a common enemy. Odor is a substance arising from the odorous body. Tobacco sends off its small particles; they impinge themselves on the organs of smell; and, being poisonous, injure these organs at once. Then smell must of necessity defend itself against so offensive an odor, and in so doing hardens itself against all other odors, just as conscience is hardened. No tobacco-user can possibly have a keen sense of smell. No tobacco-user can half-way appreciate the delicate odors of our sweetest flowers. Sight and hearing will also suffer. Whatever affects the nervous system will affect these, and the nearness of the eyes to the poisonous smoke will tell on them very early in life. We are fast becoming a spectacled people. Much blame is laid at the door of the school and the house, and justly; but much more might be as justly attributed to our habit of using tobacco. The sense of touch is likewise impaired, on account of the abnormal condition of the nerves. Fine penmen and engravers do not use tobacco; surgeons and dentists ought not, for the same reason.

*7. It depraves the appetite.*

The tobacco-user does not eat regularly. He overeats to-day, and has no appetite to-morrow. He arises in the morning with the feeling that if he does not have his chew or his smoke before breakfast, he can not eat; hence the foolish notion that tobacco is an appetizer. But it is not. Let any one try it who will. Some time when you are



very hungry, say when you have to go without a regular meal, chew or smoke freely, and the hunger will disappear, leaving rather a faint weakness. Tobacco-users do not eat so heartily as non-users, nor are they so fleshy. It will add from ten to twenty-five pounds to almost any one's weight to quit tobacco for two months.

8. *It interferes with digestion.*

Most persons who use the weed do so immediately after a meal. This is the worst time it can be used. If you *will* chew and smoke, do not do so either just before or after a meal. The minute a chew is put in the mouth the salivary glands go to work secreting extra amounts of saliva to drive out the intruder, the poisonous weed. After half an hour's work of this kind they are poorly prepared to assist in the work of digestion while you are eating, which they must do or you suffer from indigestion. The mouths of most chewers are so dry while eating that they must wash down their food with some kind of liquid. This, also, assists indigestion. Leave off your quid and your pipe for several hours before meals; the longer, the better.

9. *It produces thirst.*

The beginner must have water soon after ejecting his quid. All suffer more when they do not get it. Let two boys work together, one a chewer, the other not. The chewer will always propose to go for water first. Yet he does not enjoy his drink of water like the non-chewer. It is insipid to him; does not satisfy his thirst. There is a desire for something else beside water; hence tobacco leads to strong drink. They are nearly always associated. Do you know a drinker who does not use tobacco? They are rare. Not all tobacco-users drink, but nearly all drinkers used the weed before they began to drink. Whisky is not so bad to the man whose mouth is coated with tobacco. It seems to relieve his thirst. Not every chewer will become a drinker, but he is on the road which leads in that direction.



10. *It leads to intemperance.*

First, it leads to the intemperate use of tobacco. Ask almost any user of the weed about it, and he will tell you he knows he uses too much. He did not use it in moderation long. Three chews a day at first; now it is ten to twenty. Many men are never without their quid, save while eating. Some do not take it out of their mouths to drink water. Tobacco leads to irregular, intemperate eating, regular, intemperate chewing, and occasionally intemperate drinking.

11. *It is a poison, and destroys health.*

The constant use of any poison is injurious, and if doctors could see that the occasional use of it is dangerous, it would save many of their patients. We have only to show, then, that tobacco is a poison, and all reasonable persons will admit the proposition. Any one having a very small quantity of tobacco can prove that it is a poison. If you are not used to it, place a small piece in your mouth; chew it freely for a few minutes. You need not take care to swallow any of the juice. The alimentary canal will soon absorb enough to satisfy you that there is something wrong about the stomach. If you are a user, you can have the same result by swallowing one or two good mouthfuls of the juice. If you do not want to try this operation on yourself, you may take two or three drops from the stem of your pipe, which has been in use for some time, and place it well on the tongue of a cat. Be sure to select one that you are not wanting to keep. One drop of the strong deposit of nicotine in the pipe will be sufficient to dispatch an ordinary cat. If you experiment on a dog, take more. Birds have been killed by simply carrying this nicotine near them. Other animals and children have been killed by an external application of tobacco, or its juice. I remember once owning a calf that became infested with vermin. Some one recommended that I apply freely a strong decoction of tobacco leaves. This was done. It destroyed the ver-



min, and likewise the calf. It is no more difficult, you see, to prove tobacco to be a poison than to prove that alcohol is a poison. Both are fearfully destructive of health, but it is the candid opinion of the writer that tobacco is the greater destroyer in this line. Common diseases caused wholly or in part from tobacco are headache, heartburn, dizziness, sick stomach, paralysis, consumption, general debility, epilepsy, insanity, dyspepsia, cancer, and many nervous disorders.

12. *It produces heart trouble.*

Heart disease is constantly on the increase, and investigation shows that ninety-five per cent. of those dying from heart failure are users of the weed. There must, then, be a very intimate connection between the use of tobacco and heart disease. Only a few days ago, Mr. —, a distinguished statesman and speaker, fell dead, in the prime of life, and he fell with a cigar between his lips. Only a short time ago, General —, the idol of the soldier, was carried away when he ought to have been strong and hearty. He smoked incessantly. Young man, if you “would keep your heart,” do not use tobacco.

13. *It befouls the breath.*

Like whisky, it “will out.” Many a boy has tried in vain to keep his mother from coming near enough to smell his tobacco-freighted breath. He knew if she came close to him he was discovered. He washed out his mouth, but he could not wash off the tobacco scent. Why? Because it was *in him*. It goes through the system. Let a person who has been using it for years take a hot pack, and the room will have an odor similar to a tobacco factory. Young man, do you want for a wife a woman whose breath is fetid with tobacco odor? Young lady, do you want such a husband? Let us reform.

14. *It injures the mind.*

It could not be otherwise. The mind and body are so intimately connected that whatever affects one affects the



other. Tobacco weakens every part of the body, and makes it more subject to disease; it also weakens the mind. Then, since it operates so powerfully on the nervous system and the brain, it must, of course, affect very injuriously the mind. The test has been made frequently in Europe and this country. Students in the same school, and under the same teacher, have been divided into smokers and non-smokers. The latter always excel in every kind of school-work. So clearly has this been proved that this Government will not allow the use of tobacco at the naval school at Annapolis and the military school at West Point. Any school can make the test, and it might be a good thing to have it made in every school. It demonstrates more forcibly than anything else that the weed is a bar to scholarship. It is the duty of every teacher to tell his pupils these facts, and at least give them a chance to make the test for themselves. Many students would certainly quit tobacco if they knew how much they are injured thereby.

15. *It unduly excites passions and propensities.*

Tobacco is often used just at that time in life when our youth do not need any stimulant. Unrestrained passions wreck many lives. Tobacco is a stimulant that will set these passions on fire to the consuming of the user. Most boys who go to ruin on this line are users of tobacco early in life. This is worth serious consideration by all parents and teachers.

16. *It begets weaknesses which are transmitted.*

Heredity is not fully understood. More and more is being learned about it. And the more we learn, the more we see the fearful responsibility of parents. Desires and acquired appetites are as surely transmitted as is personal appearance. No one doubts that certain diseases are hereditary. If any, why not all that are constantly present? Like parent like child. If the parent is a lover of strong drink, he need not be surprised if his son follows



in his ways. If the parent has a craving for tobacco, he need not be surprised if a strong desire for stimulants should break out in the life of his boy.

17. *It makes men slaves.*

He is free indeed who is master of himself. No tobacco-user is such an one. He is bound by a habit which seven times in ten he will never break. Not that it is impossible, but the flesh is weak. Most all old tobacco-users, when they "come to years," desire to be free. They tell you very pitifully, and in earnest sorrow, that they would give so much if they were only free of the filthy habit, but—but they are s-l-a-v-e-s.

18. *It is impolite.*

AM *gentlemen* users suffer on this score. Many, many times they find themselves with quid in mouth when they would give much to be without it. Many times they must disgorge their mouthful of "amber" where they would almost as soon swallow it. No tobacco-user has half the chance to be polite that the non-user has. It is impolite to chew in company, but he *must* chew. It is impolite to spit in company, but he *must* spit. It is impolite to poison the air with the vile smoke, but he *must* have his whiff. Poor fellow! he suffers, if he cares. If he does not suffer, he is each day growing coarser and more impolite and disregarding of others' wishes. Which horn of the dilemma will you take?

19. *It is nasty.*

Excuse the term, please; but I searched the dictionary in vain for a nice one that would tell it, but could not find a better. From the time the little seed peeps out of the ground, all through the worming, the cutting, the "handing," the stemming, the manufacturing, the chewing, the weed grows more and more offensive and nasty. If it would confine itself to the immediate parts which come in contact with it, it would not be so bad. But it is carried to every part of the system. No part of the old tobacco-user



is clean. It requires months for all the nasty stuff to get out of the system, after one has quit, unless he has a "pack." Why will man, created "a little lower than the angels," make himself thus unclean and filthy?

20. *It is immoral and unchristian.*

It leads to immorality. It makes one disregarding of the rights of others. "He who steals my purse steals trash," but he who deprives me of the pure air which I ought to have, and which, under God's care and wisdom I have been supplied with, robs me of that which he will not use, and which "leaves me poor indeed." This every smoker in the cars, on the streets, in hotel offices, in public halls, everywhere that people have a common right to go, does. "Do unto others as you would have others do unto you" is forgotten by the smoker. He enjoys his "puff," and cares very little for your sick stomach or headache.

It is unchristian, and it is the strangest thing that all preachers do not so see it and "cry aloud and spare not." Instead of this they, many of them, use it, going into the very pulpit with quids in their mouths. Think of Paul, of Peter, of John, going from place to place to preach glad tidings, and carrying their old pipes, or their persons saturated with tobacco smell! Would religion have spread as it did? Can you think, my dear Christian friend, of the Master and His disciples passing from place to place, smoking as they go? John Wesley called it an uncleanly and unwholesome self-indulgence. He would not license any one to preach who used it. The Methodist Episcopal Church in this country is coming around to his way of thinking on this subject, and will not give license to a tobacco-user. The Presbyterians are doing the same. These things speak well. No Christian, it seems, can "present his body a living sacrifice unto the Lord, which is his reasonable service," when that body is full of tobacco. God does not delight in such a sacrifice. He wants a clean, pure, whole offering, without spot or blemish, or any



such thing. Let us think on this soberly, earnestly, prayerfully. God has not made us, and "bought us with a price," to do such things.

21. *Who most injured.*

All are injured; none are benefited. Those of sedentary habits are injured more than those who have abundant outdoor work, and who perspire freely. Youth are injured far more than adults; students most of all. As with whisky so with tobacco; those having highest nervous organization and most brain suffer most, and find it hardest to quit. The more difficult, therefore, it is for one to quit, the greater the necessity for total abstinence.

22. *How to reform.*

First, know that you are being injured, and that you ought to quit. Common sense and a little investigation will teach this to all. Second, determine to quit. If a Christian, implore divine aid. Take hot pack, or steam bath. Bathe often. Exercise freely in the open air. Have daily movement of bowels, if you must use warm water enema to get it. Eat food easily digested and wholesome. Avoid stimulants and rich diet. Keep yourself employed. Never entertain for a moment the idea of returning to your old habits. Shun temptation, and never believe you can take even a little chew, just for the toothache, without danger.

The following, from one who has had an opportunity to know, is strong argument. On the subject, TOBACCO, INSANITY and NERVOUSNESS, Dr. L. Bremer, late physician to the St. Vincent's Institution for the Insane of St. Louis, says:

"Now, I do not believe that, with approaching maturer years, I am one of those who eye through pessimistic spectacles the rising generation, but I simply repeat the everyday observation, which I have never seen doubted or contradicted, that there is an alarming increase of juvenile smokers; and, basing my assertion on the experience gath-



ered in my private practice and at the St. Vincent's Institution of this city, I will broadly state: THE BOY WHO SMOKES AT SEVEN WILL DRINK WHISKY AT FOURTEEN, TAKE TO MORPHINE AT TWENTY OR TWENTY-FIVE, AND WIND UP WITH COCAINE AND THE REST OF THE NARCOTICS AT THIRTY AND LATER ON. It may look like overstating and exaggerating things, but I know whereof I speak when I say that tobacco when habitually used by the young leads to a species of imbecility; that the juvenile smoker will lie, cheat and steal, which he would not do had he let tobacco alone. This kind of insanity I have observed in quite a number of cases at the St. Vincent's. The patients presented all the characteristics of young incorrigibles. They had exhausted the indulgence of their parents, who saw no other way to protect them from their insane pranks than to commit them to the Institution. Had they been less favorably situated financially, they would have landed at the House of Correction or the Work-house. I do not know whether a lasting improvement was effected in any of them. There was not one among them that was able to comprehend that tobacco was injuring him; they were constantly on the lookout for obtaining it, by begging, stealing or bribing, and regarded the deprivation of the weed as a punishment. The sense of propriety, the faculty of distinguishing between right and wrong, was lost. The father of one of them, who looked upon his son only as an aggravated case of a bad boy, told me that he himself had been smoking ever since his tenth year, and it never had affected him. In reality, being only forty-five years old, he was a wreck, physically and mentally, though he came from healthy stock. He could not or would not comprehend that tobacco was gradually undermining his own mind and body, although his wife and his friends knew and saw it."



## XXXII.—WHY NOT HELP A MAN TO RISE?

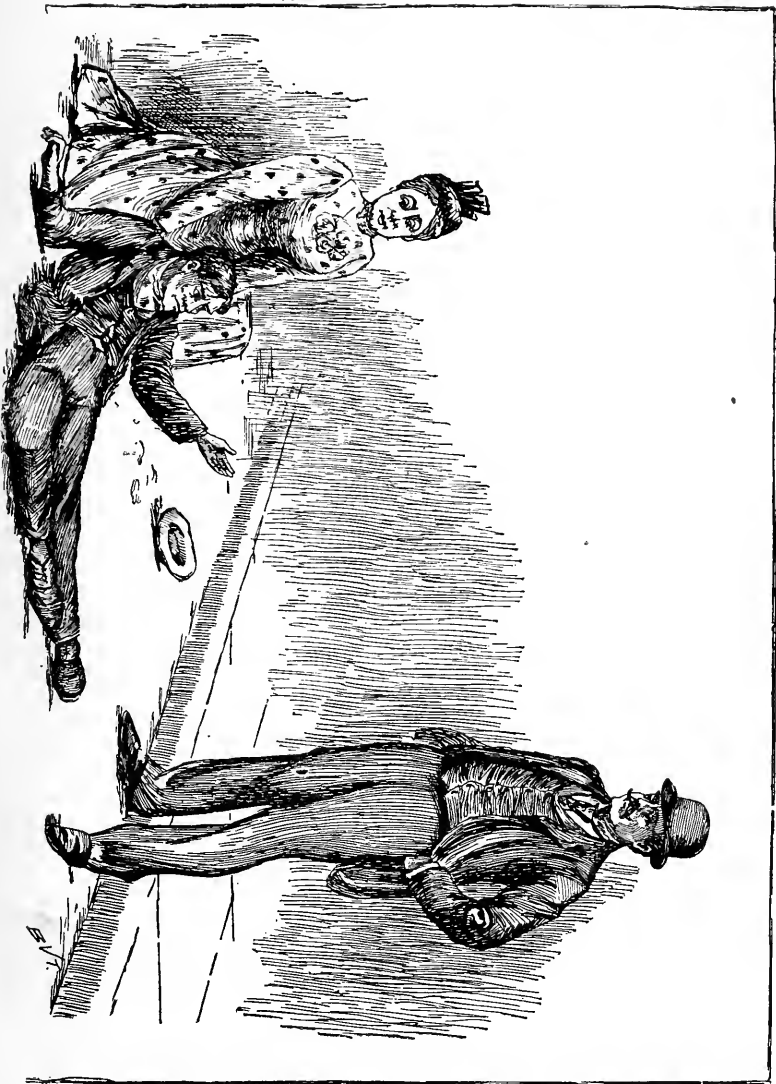
IN our picture we have what is not very uncommon, a man who needs help. You see he is down; you see how he entreats, with extended hand, for help. And behold the attitude of the other man. He stands aloof. He seems to say, "I would not touch you with a ten-foot pole," and, "You poor, miserable wretch, you deserve to lie there." Hard thoughts these, but many men have them. Bricks they are in the structure, Character, which all are building; but bricks that mar rather than beautify the edifice. One pleasant feature about this picture: the woman. "Behold the woman." Not ashamed or afraid to lend a hand. She does not stop to ask who the man is, but her Love and Benevolence tell her to help, and she obeys. She does not even ask how he came there, but goes to work to put the unfortunate man on his feet. Bless the woman! A helpmeet for man has she always been. Individually and collectively, in person and in organization, woman may be found as a helper.

But why not all help a man to rise? Why not the hardest man cultivate this faculty of kindness, until he is as ready as the best woman to help? It can but make him better. Why not so cultivate these faculties of mind that we may have it said of us men, "As tender as a woman?"

1. *It can not be for want of opportunity.*

"The poor you have with you alway." God has given us human beings—the world is full of them—who need our help. Looking over the country you see many boys and girls who need education, need encouraging in their efforts. Why not help them to rise? In so doing you help your-





WHY NOT HELP A MAN TO RISE?







self, build character for yourself. It has been so arranged, either by God or our civilization, that those very young persons who need help to rise are the same on whose shoulders must rest the affairs of the world, commercially, religiously and governmentally, in a few years. Men who rise do something after they get up. Youths who are always up often fail to hold the high places.

Again there are many in what some are pleased to call the lower walks of life, the "common herd," who will adorn high places if only they have a little help to rise. Any school-boy can point out numbers of such who have risen and made life worth much to themselves and those around them. It seems now that there is less disposition to help the lowly than formerly. They are as deserving and as numerous as ever. Why not help them to rise?

There is the man bound down with the chains of bad habits. He has a poor chance, and needs help. Habits are strong things; they are heavy things. They load many a poor fellow so heavily he can not rise. He spreads his wings and thinks to soar, but about the time he feels he is gaining, down he comes under the influence of his old habits. Why not help such a man to shake them off? They were, many times, formed in ignorance. A word of information may help; a word of sympathy is never lost. Among this class is the drunkard; of all the fallen, possibly the most helpless. We all know he is foolish, idiotic, loathsome, repulsive when drunk, but he needs our help. Nothing but sympathy for the drinker. "Forgive them; they know not what they do." If there is anything that can reform and cure a drinker, a drunkard, it is kindness. How many men have ever been reformed and made sober, respectable citizens by any other means? How many by this? The most degraded drunkard is worth an effort. But our kindness should not be such as to condone, or in any way approve of, the drink habit.

2. *Then why not help a man to rise?*



One may answer, "He" does not deserve it. The lowest deserves kindly treatment, and you can not afford to give any other kind, or even not give this. We too often reach hasty and wrong conclusions about the fallen. None are lost to all manly and womanly feeling. No one is so low but that spark of the material of which men and women are made is still alive, and may, by proper attention, be blown into a blaze. "There is hope as long as there is life" is as true of the moral as of the physical life. Physical wrecks may live long and bless the world; moral wrecks may become sound men and women. Another, in answer to this question, might say, "He is not one of my kind. I don't care to help that sort of fellow. He does not belong to my circle. He is not a member of my church, or my lodge, or my society." What a narrow view of human life! How selfish! It is no trouble to love and help our brothers, our friends—those who help us; but what reward have we for so doing? This does not cultivate the very faculties of mind which need developing in the race to-day. Selfishness may require us to do this much. Benevolence, religion, require us to do more. In obedience to this law we are blessed. "It is more blessed to give than to receive" does not apply to giving where we are sure we will get it all back with usury. Kindness must be a gift, not an investment. Another excuse often made is, "He might fall again." Well, he may, and should he do so it will afford us another opportunity to make character, and help him to rise. It can not hurt us, neither can it excuse us for not helping. It only proves the fallen the weaker, and, therefore, the more in need of our help. We may say, "I do not do that way myself, and I can not help those who do. I am not down, nor do I expect to be." No, but you may be. Are you right certain you can always stand, and go without help? We are all weak, at least in the weak places, and it is not certain that we are exempt from calamity. Boast not of strength, for you know not



what an hour may bring forth. A very small incident may place you wholly at the mercy of others.

Again, one may fear he would be degraded should he get down to raise a fallen man. At least, this excuse is often made. More often by those who could not be degraded by the fallen. Often by those who walk to the very edge of the precipice over which the poor, weak one has fallen, but, being stronger, they escape, and then suddenly become very much afraid of being contaminated by the fallen. The man who sells the whisky often would not think of allowing his family to associate with that of the fallen drinker—the pot afraid of getting smutty from the kettle. Another excuse which may be framed in the mind, but would hardly be uttered, it is so mean, is that the fallen may become a rival. Two young men, neighbors, start in life with equal advantages and qualifications. Both promise to succeed, but one falls. The other might help him up. Will he do it, or will he not rather “rejoice at the downfall of his neighbor?” Selfishness says, “Do not help him. If he does not rise it will be the better for you.” Wicked thought. Harbor it not. It will injure the building. All the better feelings say, “Help him;” and the good feeling produced by helping a rival will more than pay for all the business he may take from you. This is when it is more blessed to give than to receive.

“Not worth my attention” is another sweet solace to selfishness, when Kindness says, “Help.” Maybe you are wrong. Be slow to estimate human worth. Who can tell the worth of an immortal soul? There is always more in the lowly than we think. They are worth more than they would sell for, while those who are so ready to make the estimate and the comparison with self are rarely worth their own estimate.

“No time to waste on such fellows” would ease Conscience and Benevolence awhile. Yet one who would make the excuse would go down-town and lose time enough to



help a dozen poor unfortunates. Can time be better spent than in doing good to a human being?

3. *The inducements to help a man to rise may be said to be of two kinds, internal and external—good to self and good to others.*

The very actions by which we assist a fellow-being, our Creator makes to bless us. The faculties of mind which can give the greatest pleasure are developed in these actions, and the wrong or abnormal action of others is prevented. The written laws of God are in accord with the laws of mind, since mind was made first by the same All-wise Creator. "Give, and it *shall* be given;" it shall come to you again; if not in material things, then in mind culture, which is worth far more. Let us bear in mind that no kind act is ever lost. God will not in His economy allow it to be. It will surely bless once, and almost invariably twice. The giver is blessed sure, the receiver in almost every instance.

As an external inducement and encouragement to help, we have only to look around and see the positions occupied by those who have risen to high places. The great statesmen, the great merchants of every city, the philanthropists who bless the world—in fact, the great and good of every walk and profession are largely from that class of individuals who at some time needed help. Our society is so organized that the high in life can not hold their places. Their manner of living and bringing up their children will not transmit to these children those qualities which insure success in life, and the result is that the places of highest requirement must be filled by persons from the lower walks of life. This will continue to be true until the rich and great learn the important lesson that no child brought up in idleness, or with play and books only, is educated in such a way as to take his place at the head of the world's affairs. How long are indulgent parents going to forget this plain truth? They seem to lose sight of the very ele-



ments in character building which made them what they are—strong, great, or rich. The hours which they were forced to spend in hard manual labor, their children spend in foolish play and idleness. Many parents look back on their lives, and seeing the very struggles and labors which made them what they are, resolve that their children shall never know these things; little knowing, it seems, that in keeping their dear ones from knowing these things they keep from them the very exercise by which alone men and women are made. So long as this feeling shall continue among parents, so long will the high places be filled by those who rise to them from below. Will you not help deserving, poor young persons to rise to these places? In so doing you not only benefit a human being, a family of human beings, but you benefit, bless beyond estimate, society. Good men, good women, are the real wealth of any country. Will you not help to make such out of the material which God puts in your way?

And last and most precious is the fact that, in helping one to rise from a fallen, degraded state, in many instances you save a soul. “Let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.”



### XXXIII.—THE OLD WAY AND THE NEW.

FEW things go on in the same old way. Some one must make a change; often many follow blindly. Many changes of custom are for the better, founded in good sense and reason; some are foolish and wicked. We should not be too ready to give up the "good old ways" in all things. Many of them are founded in truth, and are therefore beautiful. Fashions and social customs often change for the worse. Our illustration presents one of these foolish changes. Compare for a minute "the old" and "the new." See that strong, manly step of the former. Behold with admiration the womanly bearing. There is character in the walk of those two. That is, indeed,

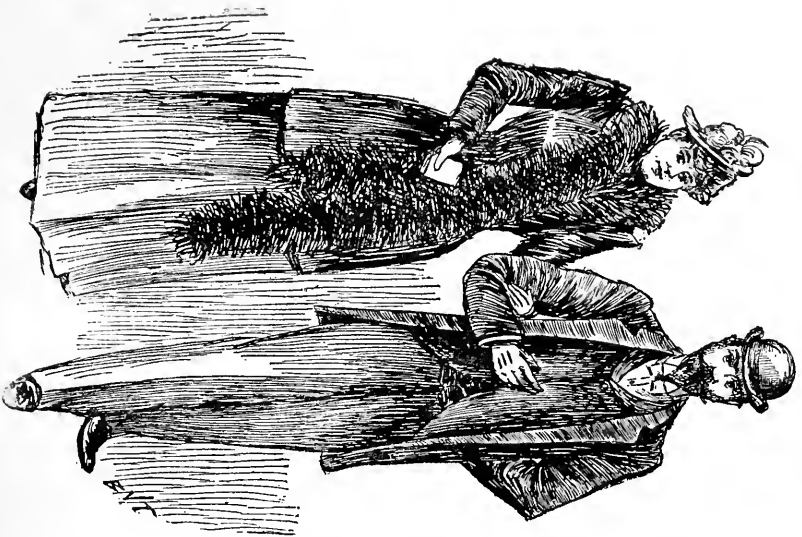
"A perfect woman, nobly planned,  
To warn, to comfort, and command."

She is not ashamed of her place in nature. She is willing to be and remain a *woman*, and she is not ashamed to honor man. She feels that she can do it without robbing herself. Ay, even that to honor him is to honor self.

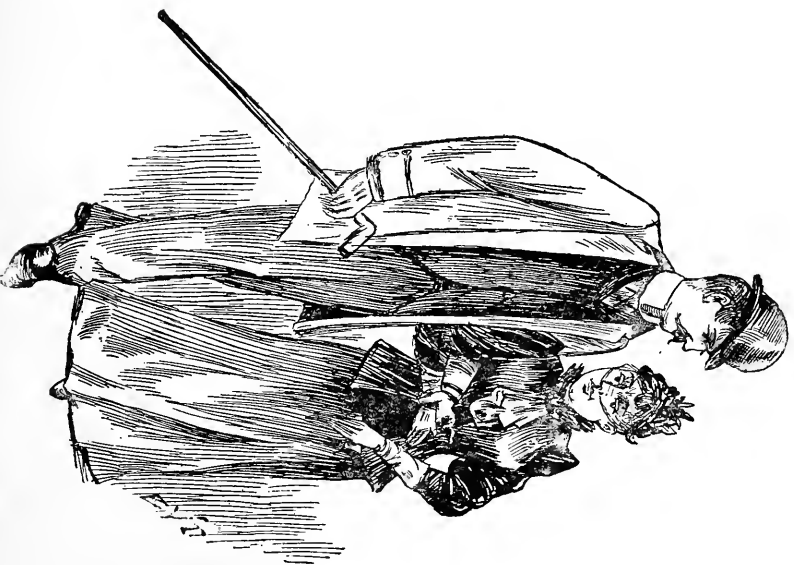
What can we say that is good, and at the same time true, of the "new way." The man does not look so noble, upright, true and manly. He looks as if he was "stooping to conquer." He can not feel the same dignity and self-respect as he of the "old way." Much less does he have the same bearing and feeling toward the woman.

But it is worse on the woman than the man. She compromises more of her natural feeling. To be lugged along in this modern way seems to rob woman of much of the beauty of the old way. Who has not admired man and woman walking up the path of life, going to church, to





THE OLD WAY.



THE NEW.







the marriage altar, out for a promenade, in the various "walks" of life, he offering his strong arm, and she gently, confidently, lovingly yet modestly taking it? But who with any taste for the fitness of things, with any admiration for the natural ways of life, can admire this new way? What is there in it of beauty? What of grace? What of naturalness? What of feminine modesty? What of manly deportment? Let us examine them closely by comparison.

1. *The "old way" is natural; the "new" is not.*

Man was made strong by nature that he might protect woman; that she might have his strong arm on which to lean. How beautiful is the arrangement. Woman is more timid, and less forward and aggressive. She has less Firmness and Self-esteem, less Combativeness and Destructiveness. She was not made for leadership in the battles of life. She was not made to be the head of man. She was not made for man to carry as a burden. She is in her place walking by his side, encouraging him, looking out for the softer, easier and higher ways. She has more Hope, Spirituality and Beauty. She knows more by Intuition. Her physical and mental endowments adapt her to take man's arm, and walk bravely by his side.

2. *The "old way" is beautiful; the "new" is not.*

This follows from its naturalness. In so far as we follow Nature, to be led by her, we seek and find beauty. Let a fine-looking man and a lovely woman walk down the aisle to the marriage altar in this "old way," this natural way, and how many will say, "How beautiful!" Let a groom carry his bride to the marriage altar by *her* arm in this "new way," leaning on her as he walks, and who will exclaim, "Beautiful!" None—no, not one.

3. *The "old way" excites pure, good feeling; the "new" does not.*

No man can think as well and as purely of the woman who lets him take *her* arm to the shoulder, and carry her along the street in this "new" way as he does of the one



who gently takes his. Woman's relation to man should always elevate, purify and spiritualize him. This "new arm clutch" can do neither. But does it not draw him down and animalize him? Say, you who have tried it. Do you have the same distant, reserved, modest, pure feeling for the young woman who permits you to *take her arm*, as for the one who *womanly* takes yours? You who seek purity of life, do you *enjoy* this "new" way? Does it bring out your manly gallantry? Does it make you think more purely of women? Do you *feel* just right? Are you willing for your mother and sister to see you in this relation?

4. *The "old way" is gentlemanly and lady-like; is the "new?"*

Only a short time ago a correspondent asked that excellent paper, the "Courier-Journal," if it is proper for the gentleman to take the lady's arm, or for the lady to take the gentleman's. That paper's reply was, "*Gentlemen* do not take *ladies'* arms in walking out." Was the answer correct? The same answer was made about the same time in a leading household journal of the United States. Is there not some truth in these replies? Does not the "old way" cultivate the *gentlemanly* in man? Does the "new?" Does not the "old way" leave the woman feeling just as much of the lady? Does the "new?"

5. *The "old way" prevents familiarity; does the "new?"*

"Familiarity breeds contempt." In nothing is this so true as in the relation of the sexes. When familiarity comes in on one side, respect, confidence and love go out on the other. Men expect, yes, *demand* reserved demeanor and modesty of the women they respect, confide in and love. What a pity that women do not demand the same! Does the "new way" meet this demand? Does it encourage that perfect reserve that men admire? Does it not open the way for further familiarities? The writer



has noticed that the "courting" girls permit this "new" way, while those considered most reserved and chary of conduct do not. Does this mean anything? It speaks volumes.

6. *The "old way" is modest; the "new" is not.*

Is this indescribable feminine quality on the increase or not? Men all down the ages have admired, praised, almost worshiped feminine modesty. Hear Pericles to the women of Athens: "As for you, I shall advise you in a few words: aspire only to those virtues that are peculiar to your sex; follow your *natural modesty*, and think it your greatest commendation not to be talked of one way or the other."

"Follow your natural modesty." Is that not good advice for our young women to-day? Follow not abominable fashions invented by the impure, but follow *your* natural modesty. Do you do so by the "new way?" Do you not rather forsake it? I can not think any girl can feel as purely modest after practicing the "new way." It is evident she does not look so.

If the "new way" is unnatural, void of beauty, impure, ungentlemanly, familiar and immodest, can we afford to forsake the good "old way" and follow after the "new?"



#### XXXIV. — HEALTH — ITS IMPORTANCE AND NEGLECT.

IN life, in character building, there are two important bodies, two selves to watch, care for, provide for, and feed; the outer self, the body of flesh, and the inner self, the body which inhabits this body of flesh. These are so interrelated that what affects one affects the other. Bearing this in mind will give us higher ideas of our fleshly bodies. This "house of our tabernacle" is very important, since it manifests mind, or our inner self; and our mental manifestations and operations depend for their strength and pleasure on bodily states. "What a piece of work is man." How important that we know something of the body, its laws, and how to be well.

Health is the normal, natural condition of the body. We might be led to doubt this, since there are so few sound bodies, but a study of the lower animals will prove this law. They are not sick, ailing, aching, weak and puny, as we are. They follow nature more closely. Our civilization has nothing to boast of in this particular. Let us compare our bodies with those of the American Indians, the untutored savages who were not good enough for this country, and what pitiable pygmies and weaklings we are! Place one of our best men on the road beside Black Hawk, and what a failure! Put one of our well-dressed, civilized and refined women beside the Indian mother, and what a fall we observe! What is the matter? Have not civilization, education, refinement, good government, riches and religion raised us above the savage in every respect? No, verily. Health, the most important earthly blessing, has been sacrificed. We have forgotten its laws, bartered it



for wealth, education, fashion and refinement; yet any of these, all of these, do not bring the blessed happiness of health. All these are misery without health; health, without any of these, is happiness indescribable. What will a man *not* give for health? Health is *Life*. "All that a man hath will he give for his life." No one knows how valuable, how happifying, how *necessary* is health until deprived of it. And has God denied us this greatest of all earthly blessings? Has He taken it from us and given it to the savage and the beast? Not by creation. Oh, no! The highest, best and noblest of all His creatures should have, and by nature do have, this blessing. Woman—God's last and best creation—has been blessed with vitality above all his creatures, and her health should be the most perfect, her joy in life the most complete and unalloyed, and her life the longest and sweetest. Yet how has she fallen! Not one sound woman in one hundred, say the M.D.'s, and men are no better. How we do drag through this "wilderness of woe" with groans, and lamentations, and sorrows which can not be uttered, when our Creator intends for us to go through in health and great joy, with praises to His name for His wonderful blessings to us.

Oh, that men would learn how to be well; that parents would learn, and then teach their children; that preachers would study health laws as taught in the Bible, more, and that theology which is not in the Bible, less, and teach us how to live; that teachers in our schools would learn and teach health laws; that the state would see to it that we do observe these health laws! Without health we can do nothing as it should be done. How poor is our work when done with even an aching head! How utterly worthless is a sick man. He can not even eat. Food, which before was the supremest pleasure, has now become unbearable. Health brings pleasure.

If you want learning, *preserve your health*.

If it is wealth you seek, *look first to health*.



If you would be a useful member of the church, *preserve your health.*

If earthly pleasure is your object, *you must have health.*

If with long life you would satisfy your Creator, *preserve your health.*

If you would be the very best husband or wife, *take care of your health.*

If you would stand high among men, and praise your Creator from morning until night, *seek first good health.*

If you would have the very best bank account, lay it up *in good health.*



### XXXV.—SOME HEALTH DIRECTIONS.

PLEASE bear in mind that health is natural, and that the tendency of nature is toward health, not disease. So, when we ignorantly or carelessly violate Nature's demands, and get *sick*, she goes to work to *cure* us. In fact, sickness is but a notification by Nature that we have sinned, and a warning to stop before we bring ruin. So, sickness of itself is a blessing, but its cause violation of law, and, therefore, sin. But Nature does the work of restoration. Medicine can only aid Nature. Much of it does not do this, and is injurious. He who takes least medicine for disease is best off. Rely on Nature to heal. Aid her by learning and obeying her laws, and you will have little use for M.D's.

Following are some of the more important laws of life. This subject deserves more space than I can give it in these few lines, so do not think it exhaustively treated. Study it thoroughly. "Know thyself."

1. *There must be a regular supply of wholesome, nutritious food.*

This demand begins at birth and continues until death. There is a constant growth to maturity, and still a constant decay of particles which compose the body, so there must be a source of resupply. Food supplies, largely, the place of these disappearing parts. So, we depend on food for health, strength, our very life. This food supply should come at regular intervals. In normal conditions, appetite will inform us of the time when we should take food; but there is so little normality in us. Our nature has perhaps been spoiled in infancy. Most mothers spoil their children by overfeeding. Baby cries, maybe, because he is uncomfort-



ably full; he is given some more to make him hush. While he takes it, he is quiet. There is a little rest. Soon he cries and throws up his dinner. Then he is a "little better." But soon he is stuffed again. Then some more crying and spitting up dinner—regular indigestion in a three-weeks'-old child. It comes from overeating, as does most indigestion. Mothers, have regular times to feed the baby, say every three or four hours, and soon but three times a day, and don't give him anything between meals, and don't *trot* or *rock* him, and more than likely he will not cry, have the colic, spit up his dinner, or require two hands to wait on him. Establish thus early the habit of regular meals in the child, and do not violate it in after-life by allowing him to stuff between meals. More children eat themselves to death than die of starvation.

If these regular, temperate habits be thus early fixed, the future will take care of itself. If they are not fixed, the sooner we fix them, the better for us. Be sure not to eat too much or too often. Better miss a meal than have one too many. Nearly all men find that a scant diet agrees with them best—not with their feelings, however. Though some can eat almost anything, and at any and all times, and not be *sick*, yet common-sense diet will be much better for them, and is a necessity to others.

The food must be wholesome and nutritious. We do not look to this as we ought. We rely on a perverted, unnatural taste, and want what is *good*, whether it do us good or not. As a rule, the simplest, most plain and "common" food is best. The vegetable world should supply us largely. With milk, butter and eggs, we ought to live on vegetable food. No doubt animal food makes us *animal*. An army of soldiers could not be raised from among vegetarians. They are not destructive enough. If you do eat meat, and think you *must have* meat, take the better, cleaner kinds. Science is just now overtaking the Bible and finding out that "hog" is not fit to eat. The Bible



direction for eating is good, and worthy of careful study. But bread is, indeed and in science, the "*staff of life*." In this country we can have it made of corn, wheat, oats or rye. We find in these nearly everything we need. But it must be good bread, well cooked. Our wheaten bread is almost ruined in the grinding, and finished in the cooking. Compare a piece of Graham bread with ordinary "light" bread, and observe the difference. The former is sweet and nutritious, the latter "dead" and almost tasteless. Can we not have our wheat ground so the best part will not be destroyed? Yes, if we demand it.

2. *There must be a constant supply of pure air.*

Nothing seems so necessary to life and health as the air we breathe. We can do without food for days, and some have gone without it for weeks; we can live for hours without sleep; but the man has not yet been found who can live a single hour, or even a few minutes, without air to breathe. Air must do more for us than we now think. I think it highly probable that breathing the air, and not the heart, circulates the blood. Anyway, pure air is a *necessity*, and we consume it in breathing it as we do food by eating it. So we can not live by rebreathing the same air any better than we could by re-eating the same food. The refuse comes away from the lungs robbed of its life-giving powers, and not only so, but loaded with poison and death. So Nature must have this refuse matter which comes from the lungs, as she must all other waste matter of the body, put it into her laboratory, rework it, and make it fit for our use. This she does quickly, and if we give her a chance, she always has on hand a constant supply. How foolish are we when we shut ourselves up from this constant supply, and try to live on what little we can get through the cracks and key-holes! There is a world of oxygenized air all around us, and every house in which we live, and especially the room in which we sleep, should have a *constant* supply of pure air. An occasional venti-



lating will not suffice. There must be *constant* supply. Pure air and sunshine will work wonders in debility, in heart trouble, in lung weakness. "Throw physic to the dogs" and take Nature's remedies. Those who live in dark, damp, poorly ventilated rooms, and carry their umbrellas when they walk out if the sun is shining, ought to and do suffer. God has so arranged it.

3. *The body must be comfortably clothed from head to toe.*

There is much foolishness, much sin as to clothing the body. We are governed by *fashion*, not by common sense. Shall it always be so? Will people not learn that health is more precious than what people say or think of us? Will they never learn that to live and have a healthy, vigorous, robust body, even though we are not in the fashion, is far better than the cold, cold grave? or better even than the croup, phthisic, rheumatism, sore throat, consumption, indigestion, backache, headache, bald-head, or ingrowing nails?

These wicked fashions begin early in life. In towns and cities boys wear "knee-pants." From knee to ankle there is no clothing but thin stockings. Ye fathers, try this some cold, wintry day, and see how it feels! Thus clothed, and with thin shoes, the boy is put in school at six, and encouraged to do brain-work. Mental work carries blood to the brain, and away from these unclothed legs and feet. They are, therefore, cold all the time. Colds creep right in through these exposed parts, and with excessive brain-work they finish the boy up or weaken him for life. Put woolen socks and boots on these boys that *must be* out, and let the pants come right down into these thick-soled boots, and your boys' feet are kept warm. So long as you keep the feet and hands warm and the head "cool," disease does not stand much chance to get you. What shall we say of our little girls, and the way they are dressed? Their shoes are thinner than the boys', and their legs as



poorly dressed. Woman's dress is an outrage on nature from head to foot. Shall we not have some improvement? Shall we not have our little girls at least comfortably and sensibly dressed? Some kind of a union undergarment might be worn, coming down to the very ankles, and there met with good heavy-soled shoes in such a way as to keep limbs and body warm, and so loose as not to interfere with free use of body and limbs and free circulation of blood.

The foolish dressing of the feet continues all through life, and grows worse as our boys and girls approach man- and womanhood. The shoes and stockings in the market are nearly all so thin as to be entirely unfit for winter—I mean in the more “fashionable” markets. Of course, the working people, especially in the country, wear heavy foot dressing, and they are thus protected from many attacks of sickness. But examine any show-window of shoes, and behold how *narrow* and *thin-soled*. The feet that go into these are from one-fourth to *one inch* wider than the shoes. If our women will demand thick-soled, *wide* shoes for themselves and children, they will get them. Men are learning something along this line. Compare men's shoes now with what they were ten years ago. They are from a half to one inch wider.

A principle in clothing should be *that it must not bind anywhere*, especially near a vital organ, around the neck or body. How women, and some men, carry their clothing from their hips, and bind their waists with it, and stay out of the grave so long, is a mystery to many. But the aches, pains and doctors' bills it brings is not a mystery to any one who knows only a little of the human body. If we would only follow nature in this important matter of clothing! She clothes animals in robes which are *loose, light and warm*.

4. *There should be a frequent bath of the entire body.*

The skin is literally *covered* with eliminating and absorbing glands—their little mouths opening at every point.



These must be kept active, clean and open. To do this requires frequent bathing. If we do not work in the dirt we are surrounded by dust, and our clothing is constantly depositing something over these little mouths. Especially if we do not perspire freely—and the sedentary do not—do we need frequent bathing. How frequent, depends on circumstances; but not less than twice a week, and for most persons a daily bath is better.

Thomas H. Benton took a bath every morning, and had a man rub him until he was all aglow with warmth and life. Thomas Jefferson *washed his feet* every night, and to this habit he attributed his good health in old age. If we would all follow his example, using water right from the well, colds would be reduced one half, and consequently pneumonia and consumption decreased. Cold baths, water just from the well, are best for healthy persons, and early morning the best time to take them. It is not best to immerse the entire body in a cold bath. A good cold bath may be had in two quarts of water. Use the hands, *not a cloth* or sponge, to apply the water to the body, and let it be done rapidly and with much friction — so rapidly that you will be panting-tired in a few minutes. If afraid of being chilled, expose, bathe and dry only a part of the body at the same time. In this way you can take an *ice-cold* bath with pleasure. Dry the body rapidly as you bathe, then with towel or hand rub the damp body until it is all red and glowing with warmth and life. Few know the luxury of this kind of a cold bath. One a day of these will be worth more to you than a whole chest full of medicine, and much more than a whole stomach full.

Water is the great emblem of purity, and also the great purifier and cleanser. Do not be afraid of it. It is coming to be used more and more in the healing art. The hydropaths have greatly blessed the world. Formerly, the doctors would not allow patients to drink much water, especially cold, when sick of a fever. Now they are more



natural, and say, "Drink all the good, cool water you want." This is right, and in this connection I want to refer to the internal bath. It is so arranged that a large quantity of water taken into the system is rapidly absorbed, carried through various parts, and discharged through the kidneys and bladder, bringing with it certain poisonous and excrementitious substances. This gives us the thought: By taking into the system large quantities of water we give our bodies inside a thorough bath. Then, drink freely and copiously of pure water. There is now a very successful method of treating typhoid fever by having the patient *drink* all the water he can. Might we not use this to prevent fevers? Is it not the quantity of water we drink when we go to the springs for our health, rather than the quality, which benefits us? Is it not the *water* that cures, rather than what is in it? Having been to the celebrated Hot Springs in Arkansas, and seen their treatment of all manner of diseases with *water*, I am convinced if we made the same use of our own pure water we would get the same results.

If any one does not want to drink so much water, there are other ways of using it to fine advantage. If there is a local trouble, soreness, pain, etc., an excellent plan is to place a very wet towel over it, and then a dry one over that, and let it remain for several hours. The water will be absorbed by the skin and will carry away diseased and decaying particles, inflammation and pain.

5. *There must be regular exercise of all parts of the body.*

Activity is the law of Nature. She does not know how to give purity and strength and life without exercise. Whatever in Nature is still, without exercise, is dead or dying. Movement is a sign of life. Where life is there will be, must be, movement, exercise. Exercise brings blood to the surface of the part exercised, makes us breathe more deeply and oftener, carries the blood faster and faster. Wherever the blood flows freely and rapidly it



carries life, for "the blood is the life," and the dead and decaying particles are rapidly replaced by new, live ones. This is the philosophy and physiology of exercise.

So, you see, we must have exercise. It must be regular, like our meals, our sleep, and our bathing. Regularity, system, is another law of Nature. Some think a spasmodic exercise of a few minutes each day, or an hour each week, will do. It will not. A good rule is, if your work is confining, to have one hour each day of free, out-door exercise. Let it be something that will use *all* the body. If you can get this exercise and at the same time *do* something, all the better. Cutting wood, hoeing, cutting weeds; all these are excellent. If there is nothing at hand to do, walk two or three miles briskly, and as you walk stretch out the hands horizontally in front of you and swing them back of you, still horizontally, until the backs touch; meantime, with the mouth fixed as if whistling, draw in the lungs full of air. When they are full, bring the hands together vertically over the head, fill the lungs a "little" fuller, then drop the hands slowly to the sides while you slowly exhale this air. Repeat this five times. This is the very finest lung exercise, clear down to the bottom, and one taking it once a day in pure air will not die of consumption, unless inherited.

There are various apparatus for in-door exercise, but I shall not refer to them here. A better rule is to have, *every* day, out-door exercise, and then you will not need these in-door arrangements. If you have not the time, *take* it. It will pay in the long run. Better obey Nature's laws and live long and happily than to have your life insured, patronize the doctor, suffer many things, and die young.

6. *There must also be mental and bodily rest.*

"To wear out is better than to rust out." This is very true if you do something while you wear. But it is better neither to wear out, work yourself to the death, nor rust out—do nothing until you die of rot, for that is what it is



to *rust* out. There is a golden mean. All work will not do any better for health than all idleness. There must be rest, rest of mind and body. Sleep is its very best form. Get eight or nine hours of good, sound sleep and you are all right for rest. Change of employment will do for the waking hours, such change as will throw our work on different faculties of mind and cultivate all. There are various expedients for getting this sleep when troubled with sleeplessness. If your wakefulness comes from excessive mental work, brain action (the brain is the organ of the mind), give the head a few minutes' bath in cold water. This will cool the head and brain, the blood will flow *from* the head, and you will soon quiet down so as to go to sleep. If sleeplessness comes from general "nervousness," the bath will be good, with probably a hot foot-bath before retiring. If it comes from pain, cure it. If it comes from general "worry," remember "I would have you careful for nothing," "cast all your cares on Him who hears the young ravens when they cry," and invite sleep by your quietness.

Finally, do not "worry" through the day. Take things quietly. Go slow. Take your time. Remember, all is well that ends well. The world was not made in a minute. You do not have to do it all to-day. Don't get excited. Keep perfectly cool.

7. *There must be a daily movement of the bowels.*

This can be had by establishing a regular time for it, and by exercise, kneading the bowels. If all these fail, do not take medicine, but go to our good friend water and use the enema, either cool or warm, as you prefer, and do not be afraid of using too much. If you should fail to follow all these directions, for they are given to keep you well, not to cure you, and actually "get sick," this hygienic treatment will *cure* you. Begin with this large enema, get a free movement of bowels, then use water in bath and drink freely, and the doctor is not apt to get you.





## PRINCIPLES OF PHRENOLOGY.

PHRENOLOGY claims to explain the powers and faculties of the mind, by studying the organization of the brain during life. Its doctrines, briefly stated, are:

1. The brain is the organ or instrument of the mind.
2. The mind has many faculties, some of which may be stronger or weaker than the rest in the same person.
3. Each faculty or propensity of the mind has its special organ in the brain.
4. Size of brain, if the quality be good, is the true measure of its power.
5. The quality or temperament of the organization determines the degree of vigor, activity, and endurance of the mental powers. These temperaments are indicated by external signs, including the build, complexion, and texture.

There are three temperaments, know as the Motive, Vital, and Mental.



THE MOTIVE TEMPERAMENT, corresponding to the *Bilious*, has a strong, bony system, an abundance of muscle, dark, wiry hair, dark eyes, rough, prominent features, dark complexion, and a great disposition to locomotive effort.

THE VITAL TEMPERAMENT is evinced by large lungs, a powerful circulatory system, and large digestive and assimilating organs, abundance of blood, and animal spirits. The form is plump, the limbs rounded and tapering, the complexion light or florid, with an inclination to take on flesh as age advances.

THE MENTAL TEMPERAMENT (formerly called Nervous) depends on the development of the brain and nervous system, and is indicated by mental activity, light frame, thin skin, fine hair, delicate features, and large brain as compared with the body.

## NAMES AND DEFINITION OF THE MENTAL FACULTIES.

See diagram of the head above for location of corresponding organs.

**No. 1, Amativeness**—The faculty of physical love lends attractiveness to the opposite sex, and a desire to unite in wedlock and enjoy their company. *Excess*: Tendency to licentiousness. *Deficiency*: Indifference to the other sex.

**A, Conjugal Love**—The monogamic faculty, giving a desire to reciprocate the love of one in matrimony. *Excess*: Morbid tenacity of attachment. *Deficiency*: Aversion to permanent union; domestic vacillation.

**No. 2, Philoprogenitiveness**—Parental love; the parental instinct. Disposes one to give due attention to offspring and pets. *Excess*: Idolizing children; spoiling them by indulgence. *Deficiency*: Neglect of the young.

**No. 3, Friendship**—Adhesiveness; the social feeling; desire for companionship; attachment; devotion to friends. *Excess*: Undue fondness for friends and company. *Deficiency*: Indifference to friendly or social interests.

**No. 4, Inhabitiveness**—It gives a desire for a home, place of abode, or haven of rest. It also gives rise to love of country, and offensive nationalism. *Excess*: Undue exalting of one's own country and home. *Deficiency*: A roving disposition.

**No. 5, Continuity**—Gives undi-

vided and continued attention to one subject until it is finished. *Excess*: Prolixity; absence of mind. *Deficiency*: Excessive fondness for variety.

**E, Vitativeness**—The love of life; a desire to exist. *Excess*: Great clinging to life; dread of death. *Deficiency*: Indifference to life or the care of it.

**No. 6, Combativeness**—Defense; courage; force of character; energy and indignation; belligerency. *Excess*: A quick, fault-finding, contentious disposition. *Deficiency*: Cowardice, inefficiency, tameness.

**No. 7, Destructiveness**—Executiveness; thoroughness and severity. *Excess*: Cruelty, vindictiveness. *Deficiency*: Inefficiency; a lack of fortitude under trial.

**No. 8, Alimentiveness**—Desire for food; appetite. *Excess*: Gluttony; intemperance. *Deficiency*: Want of appetite; indifference to food.

**No. 9, Acquisitiveness**—Desire for property; the principal element in industry, economy. *Excess*: Selfishness; avarice; covetousness. *Deficiency*: Want of economy; wastefulness; prodigality.

**No. 10, Secretiveness**—Concealment; policy; the conservative principle. Misdirected, or in *Excess*, it is a prime element in hypocrisy, double-dealing, and evasion. *Deficiency*: Want of reserve, or proper tact; policy; concealment.



**No. 11, Cautiousness**—Fear; apprehension of danger. *Excess*: Cowardice; timidity. *Deficiency*: Heedlessness; recklessness; imprudent haste.

**No. 12, Approbativeness**—The desire to please, to gain admiration and popularity. This faculty gives to the person a desire to cultivate the amenities of social intercourse. *Excess*: Vanity; undue sensitiveness to praise or blame. *Deficiency*: Disregard of the opinions of others.

**No. 13, Self-Esteem**—Dignity; governing power; independence. *Excess*: Arrogance; imperiousness. *Deficiency*: Self-distrust and depreciation; a lack of self-assurance.

**No. 14, Firmness**—Steadiness; perseverance; decision; tenacity of purpose. *Excess*: Stubbornness; obstinacy. *Deficiency*: Instability; unsteadiness.

**No. 15, Conscientiousness**—Justice; moral sentiment; self-examination; integrity; scrupulousness in matters of duty and obligation. *Excess*: Censoriousness; great scrupulousness; self-condemnation, and undue censure of others. *Deficiency*: Indifference to right or wrong; equivocation.

**No. 16, Hope**—Looks to the future; buoys the mind with enthusiastic expectations. In *Excess*, renders one visionary and extravagant in expectation. *Deficient*: Gives the tendency to despondency and gloom.

**No. 17, Spirituality**—Faith, trust, and belief in the immortal and invisible. *Excess*: Superstition; fanaticism; *Deficiency*: Skepticism; incredulity.

**No. 18, Veneration**—Reverence for Deity; desire to worship; also imparts deference for superiors, and respect for whatever is ancient or honorable. *Excess*: Idolatry; undue deference to persons. *Deficiency*: Disregard for things sacred, and for the aged and venerable.

**No. 19, Benevolence**—The desire to do good; tenderness; sympathy;

liberality and philanthropy. *Excess*: Morbid generosity. *Deficiency*: Selfishness; indifference to the wants of others; lack of sympathy.

**No. 20, Constructiveness**—The mechanical and tool-using faculty. It aids in the construction of garments, houses, ships, schemes, and in all manual or mental dexterity. *Excess*: Attempting impossibilities, impractical contrivances. *Deficiency*: Inability to use tools; no mechanical skill or aptitude.

**No. 21, Ideality**—The esthetic faculty, or love of the beautiful and perfect. It is essential in literature, the arts, and all that is refining. *Excess*: Fastidiousness; romance; dreaminess. *Deficiency*: Lack of taste.

**B, Sublimity**—May also be called an organ of the imagination. The stupendous in nature or art excites this faculty highly. In *Excess*, it leads to exaggeration. *Deficient*: It shows inability to appreciate the grand or majestic.

**No. 22, Imitation**—The copying instinct. It adapts one to society by copying manners. It helps the actor in representing character, and is a chief channel for obtaining knowledge and benefit from surrounding influences. *Excess*: Mimicry; servile imitation. *Deficiency*: Oddity; eccentricity.

**No. 23, Mirthfulness**—Wit; humor; love of fun. *Excess*: Improper ridicule of subjects. *Deficiency*: Excessive sedateness; indifference to wit and humor.

**No. 24, Individuality**—Observation; desire to see things and identify points of thought; memory of objects. *Excess*: Prying curiosity and inquisitiveness. *Deficiency*: Dullness of observation.

**No. 25, Form**—Gives width between the eyes, and memory of countenances, and the shapes of things. It has to do with working by the eye. *Excess*: Undue sensitiveness to want of harmony in shapes. *Deficiency*:



Forgets faces and forms; can not cut or draw well.

**No. 26, Size**—Power to measure distances and quantities by the eye. *Excess*: A constant comparison of size and proportion. *Deficiency*: Inability to estimate size and distance.

**No. 27, Weight**—Adapts man to the laws of gravity, whereby he walks erect, rides a horse, balances and judges of the weight of things. *Excess*: Disposition to climb and attempt hazardous feats of balancing. *Deficiency*: Inability to judge of the perpendicular, or to keep the center of gravity.

**No. 28, Color**—This faculty enables us to discriminate hues and remember colors. *Excess*: Great fondness for colors; fastidious criticism of tints. *Deficiency*: Inability to distinguish colors; "color blindness."

**No. 29, Order**—Method; arrangement; system; neatness; *Excess*: Undue neatness. *Deficiency*: Slovenliness; disorder and general irregularity.

**No. 30, Calculation**—The power to enumerate, reckon, etc. *Excess*: Disposition to count and "reckon" everything. *Deficiency*: Lack of talent in relations of numbers; can not add, multiply, etc.

**No. 31, Locality**—The exploring faculty; love of travel, and ability to remember places. *Excess*: An unsettled, roving disposition. *Deficiency*: Poor memory of places; liability to lose the way.

**No. 32, Eventuality**—The historic faculty. Some people can relate occurrences, and have a good memory. *Excess*: Tedious relation of facts and stories. *Deficiency*: Poor memory of events.

**No. 33, Time**,—Gives a consciousness of duration; tells the time of day; aids the memory with dates and music. *Excess*: Undue particularity in matters relating to time. *Deficiency*: Fails to remember dates or keep time.

**No. 34, Tune**—The musical instinct; ability to distinguish and remember musical sounds. *Excess*: Disposition to sing, whistle, or play at improper times. *Deficiency*: Inability to appreciate music.

**No. 35, Language**—Located in the brain above and behind the eye, and when large, forces the eye forward and downward, forming a sack, as it were, under it; when organ small, the eye appears to be sunken in the head. *Excess*: Redundancy of words; more words than thoughts or ideas; garrulity. *Deficiency*: Lack of verbal expression.

**No. 36, Casuality**—The ability to comprehend principles, and to think abstractly; to understand the why and wherefore of subjects and things. *Excess*: Too much theorizing and impracticable philosophy. *Deficiency*: Weakness of judgment; inability to think, plan, or reason.

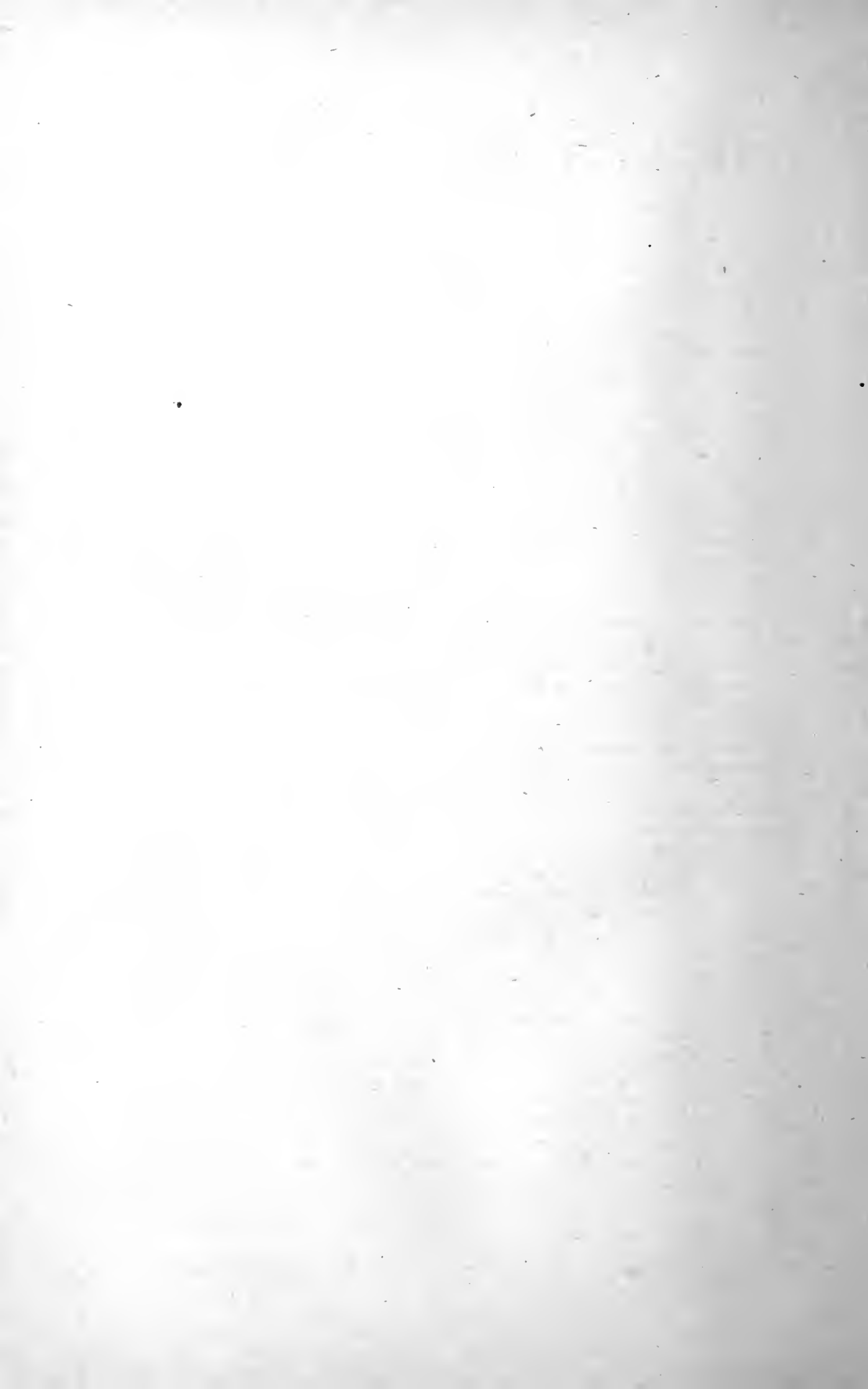
**No. 37, Comparison**—The analyzing, illustrating, comparing faculty; enables one to use figures of speech, similes, proverbs, etc. *Excess*: Captious criticism. *Deficiency*: Inability to reason by analogy.

**C, Human Nature**—The power to discern motives, character, and qualities of strangers. *Excess*: Intense personal prejudice; offensive criticism of character. *Deficiency*: Indiscriminating confidence.

**D, Suavity**—Agreeableness; tendency to speak and act in a mellow, persuasive manner. *Excess*: Affectation; blarney. *Deficiency*: Want of ease of manner.

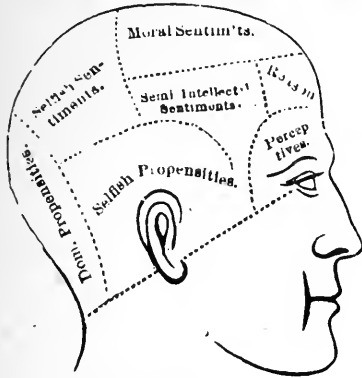
**The Bust**—The student will be greatly aided in his study of Phrenology by the use of a good bust, which shows the location and relation of all the organs and their groupings, more accurately than they can be presented on a flat surface, or as in the head which illustrates this article.







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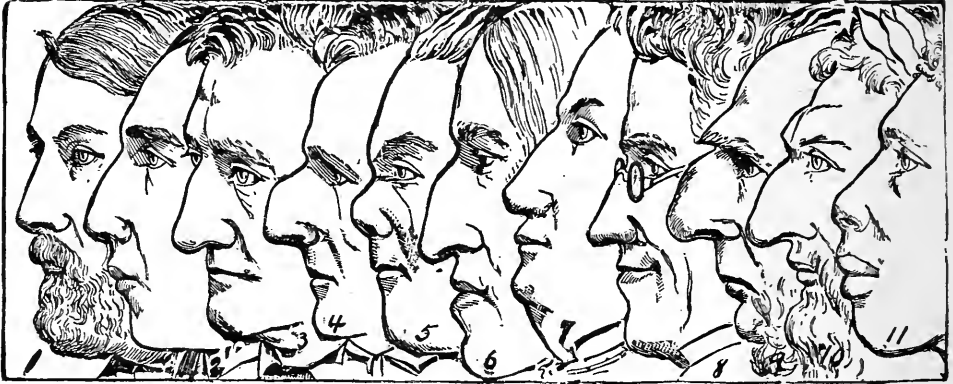
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